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March 25, 1974 No. 5579

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* NATIONAL *
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TIENTSIN WORKERS' WALL POSTER

"Three Days of Deviation from the Revolutionary Line"

- a revolutionary big-character poster put up by four worker comrades of the Tientsin No. 2 Carpet Factory

(Peking Jen-min Jih-pao, February 24, 1974)

Jen-min Jih-pao Editor's Note:

This revolutionary big-character poster has posed to us an important question: Why is it that things that had been criticized in the great cultural revolution have again come into vogue? Why is it that an obvious deviation from Chairman Mao's revolutionary line should have escaped the notice of some leaders? This is worth pondering.

In the current penetrating campaign to criticize Lin Piao and Confucius, we must, in association with the realities of the actual class struggle and two-line struggle, continue to criticize the revisionist line in enterprise building, grasp the revolution and promote production, so that our enterprises can forge ahead triumphantly along Chairman Mao's proletarian revolutionary line.

*

Factory Party Committee:

Under the guidance of Chairman Mao's revolutionary line, through the criticism of Lin Piao and rectification of the style of work, our factory and its workshops have been enveloped in an excellent revolutionary situation. But

under this favorable situation, there are still some problems. Not long ago, there occurred in our workshop the following incident. This is worthy of attention!

Before the Spring Festival, during the three days from January 19 through January 21, the leadership of our workshop suggested that "all those who have met the target set for a unit of machine and surpassed it by 3 percent can go home earlier." This approach, in our eyes, was wrong in both the orientation and the line. It is the one and same thing as "san-tzu i-pao" advocated by Liu Shao-ch'i. This way of doing things is a deviation from Chairman Mao's revolutionary line.

What was the attitude assumed by the factory Party committee toward this question? After some comrades called the matter to the attention of the factory Party committee, instead of making a bold decision to hold it in check, the Party committee permitted this erroneous approach to slide.

The Party Central Committee has again and again stressed that the Party committee must tackle major issues. Please tell us whether this question in our workshop can be considered a major issue and should be grasped.

Pien Lien-chiang (边连江), Ch'en Pao-lung (陈宝龙), Ning P'ei-ying (宁培英) and Hsü P'ing (徐平) of the No. 3 Workshop

January 27, 1974

*

Investigation Report Appended

The question revealed by the revolutionary big-character poster of the four workers of the Tientsin Carpet No. 2 Factory has been found by us to be a fact after an investigation. This approach taken by the No. 3 workshop has resulted in the abolition of political studies, the weakening of the spirit of unity and cooperation was weakened and a decline in the quality of products. Some people even stopped work several hours earlier.

With the revolutionary spirit of going against the tide, the four workers of the No. 144 Machine Unit of the No. 3 Workshop resolutely resisted this erroneous approach of the leadership. They doggedly adhered to the work time schedule and, after fulfilling the task specified by the workshop, they continued to make more contributions to the state. After the Spring Festival, following a discussion, they felt that the matter was one that concerned the line and that an alarm must be sounded to arouse the attention of the Party committee. They decided to write this big-character poster.

After this big-character poster was put up, many workers and cadres voiced their enthusiastic support.

The Party committee of the factory and the Party branch of the workshop also made a discussion and put up a big-character poster expressing support. But because of circumstances, they failed to solve the problem ideologically. Some standing committee members of the Party committee still thought that this was not by nature an error bearing on the orientation and the line. Some Party branch members even considered that the big-character poster was "making a mountain out of a molehill."

The Party committee of the carpet company and the Party committee of the Textile Bureau held that the big-character poster had exposed the serious problem of the backwash of the revisionist line in enterprise building line and was of general significance. They separately wrote big-character posters and sent them to the factory to express their resolute support. Meanwhile, principal responsible persons were sent to lead men to this factory to stay at selected spots. They joined the factory Party committee members in criticizing Lin Piao for following Confucius' "subduing one's self and returning to propriety." It was realized that the fatal weakness of "subduing one's self and returning to propriety" lay in its call for opposition to the revolution and to progress and for restoration and retrogression. It was a backwash and retrogression for the No. 3 workshop to bring back that kind of revisionist stuff that had been criticized in the great proletarian cultural revolution.

The Party committee decided to lead the broad masses of cadres and people in seriously studying works by Marx and Lenin and Chairman Mao's writings and to associate the realities of class struggle and the two-line struggle in the factory with the criticism of Lin Piao and Confucius' "subduing one's self and returning to propriety," so as to solve the problem of doggedly continuing the revolution under the proletarian dictatorship and opposing capitalist restoration; to criticize the "theory of genius" advocated by Lin Piao and Confucius' reactionary viewpoint that "only the wise of the highest class and the stupid of the lowest class cannot be changed," so as to solve the problem of wholeheartedly relying on the working class in building enterprises; to criticize the "doctrine of the Mean" publicized by Lin Piao and Confucius and Mencius, so as to solve the major questions of right and wrong in the struggle between the two classes and the two lines. Meanwhile, the Party committee called upon everyone to learn from the revolutionary spirit of the four workers of the No. 144 Machine Unit who dared to go against the tide and be pace-setters in revolutionary mass criticism; to learn from their sense of responsibility as masters of the house in helping the leadership to grasp major issues, the line and political-ideological work; and to study their advanced deeds in doggedly grasping revolution and promoting production.

By joining the masses in waging the struggle to criticize Lin and Confucius, the members of the Party branch of the No. 3 workshop have also raised their awareness of class struggle and the two-line struggle. The Party branch has called on the whole body of cadres to take the lead in study, take the lead in criticism and seriously transform their world outlook. They are urged to be models in thoroughly implementing Chairman Mao's revolutionary line, models in doggedly carrying out political-ideological work and models in grasping the revolution and promoting production. The masses have this to say in praise, "The workshop cadres are now really changing."

- By Our Reporter

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

The Fundamental Principle of Historical Materialism Brooks No Distortion

- a criticism of Lin Piao's fallacy that "for the sake of livelihood" was the "fundamental principle of historical materialism"

by

Han Li-wei (韩力维)

(Peking Jen-min Jih-pao, February 22, 1974)

People like Confucius and Mencius propagated that "eating and drinking and relations between men and women are major desires inherent in everybody." (Book of Rites: "The Application of Rites") He meant that eating and drinking and relations between men and women, as problems of livelihood, are problems of deepest concern to people. The renegade and traitor Lin Piao also parroted: "'For the sake of livelihood' is the most fundamental of all problems" and problems of livelihood should be "put above all else." He was even so preposterous as to stick the label of Marxism on the doctrines of Confucius and Mencius and declare that "for the sake of livelihood" was the "fundamental principle of historical materialism." As Lenin pointed out: "An ever subtler falsification of Marxism, an ever subtler presentation of anti-materialist doctrines under the guise of Marxism--this is the characteristic feature of modern revisionism in political economy, in questions of tactics and in philosophy generally, equally in epistemology and in sociology." (Selected Works of Lenin, Vol. II, p. 337) We must tear away the mask of Lin Piao and see clearly the ultra-Right essence of his counter-revolutionary revisionist line.

What actually is the fundamental principle of historical materialism?

Anyone with the slightest knowledge of Marxist philosophy will know that historical materialism is the application of dialectical materialism in human history and social life. "Since materialism invariably interprets consciousness with being and not the contrary, then in the application of materialism in the social life and mankind, it is necessary to interpret social consciousness with social being." (Selected Works of Lenin, Vol. II, p. 584) The method of production of material resources in society is the material foundation of social development. The specific relations of production formed by people in production are determined by the nature of the development of productive forces. The relations of production in turn also work on the productive forces to promote or hinder the development of productive forces. The sum of the relations of production constitutes the economic foundation of society. A specific economic base determines a specific superstructure, and the superstructure in turn again influences the economic base. The contradiction between the productive forces and the relations of production and between the superstructure and the economic base is the basic contradiction in human society. It is precisely the motion of this basic contradiction which propels the unremitting advance of human society.

In class society, this basic contradiction is manifested by class antagonism and class struggle, and class antagonism and class struggle are the fundamental power motivating social development. The masses of people are the makers of history. This is the fundamental principle of historical materialism.

Since the dissolution of primitive communes, the entire process of history has been a history of class struggle. When Marx and Engels used this term "historical materialism," they invariably expressed this type of concept bearing on the process of history. "This kind of concept holds that the ultimate causes and the powerful motive forces of all important historical events give rise to changes in the economic development and in the modes of production and exchange in society and hence, the division of society into different classes and the struggle between these classes." (Selected Works of Marx and Engels, Vol. III, p. 380) Chairman Mao pointed out: "Classes struggle, some classes triumph, the others are eliminated. Such is history, such is the history of civilization for thousands of years. To interpret history from this viewpoint is historical materialism; standing in opposition to this viewpoint is historical idealism." (Selected Works of Mao Tse-tung, Vol. IV, p. 1491) From this it could be seen that whoever negates class struggle negates historical materialism. Lin Piao nonsensically said that "for the sake of livelihood" was the "fundamental principle of historical materialism." That is a slander and a distortion of historical materialism. By interpreting the question of livelihood in the abstract in departure from class struggle, Confucius, Mencius and their ilk as well as Lin Piao were out-and-out advocates of historical idealism.

Judging from the concept of historical materialism, in class society, each person leads the life of a given class status. In order to bring out the "question of livelihood," it is first necessary to solve the questions of for the livelihood of which class and what is relied on for livelihood. Is it for the livelihood of the exploiting classes or for the livelihood of the exploited classes? Is it livelihood dependent upon exploitation or livelihood dependent upon labor? This is the struggle between the two classes, the two roads and the two lines on the "question of livelihood."

Confucius "did not object to having his rice finely cleaned, nor to having his minced meat cut quite small" and "he did not eat meat which was not cut properly, nor what was served without its proper sauce" (meaning that he would not eat rice that had not been finely milled, fish and meat that had not been minced or cut quite small or flesh that had not been butchered in the proper manner. He would not eat anything that is not served without its proper sauce). He also said, "Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow" (meaning that one should wear a lamb's fur with a black robe, a fawn's fur with a white robe, and fox fur with a yellow robe). (Confucian Analects: "Hsiang Tang") For the sake of maintaining this parasitic life of a slave-owner, he wildly clamored for "subduing one's self and returning to propriety" in an effort to restore the dictatorship of the slave-owners. Although such people as Confucius and Mencius publicized that such problems of livelihood as eating and drinking and relations between men and women were problems people were most concerned about, yet they absolutely never showed any concern for the livelihood of the slaves "who had not enough to eat and not

enough to cover their bodies." They also held that "if there were not countrymen there would be none to support the men of superior grade" and considered it a matter of course for the slaves to support the slave-owners.

In the feudal society, the landlord class was only interested in maintaining their life of "wealth, extravagance and waste," but never bothered about the workers and peasants dying of starvation throughout the land. In the capitalist society, the livelihood of the capitalist class depends on exploiting the proletariat. If the proletariat wants any fundamental improvement of livelihood, they must overthrow the domination of the capitalist class and set up a socialist system. Under such circumstances, what the proletariat must "put above all else" is not "the question of livelihood," but the question of proletarian revolution. In the socialist society, the proletariat has seized power and mastered the destiny of its own life. However, the toppled landlords and bourgeoisie will never take their defeat lying down, but will always dream of toppling the dictatorship of the proletariat, restoring capitalism and snatching back their lost "paradise." Under such circumstances, what the proletariat must "put above all else" is also not the "question of livelihood," but the question of how to persevere in continuing the revolution under the dictatorship of the proletariat and guarding against capitalist restoration.

Engels pointed out: "The idealist conception of history has no knowledge any class struggle based on material interests." (Selected Works of Marx and Engels, Vol. III, p. 66) Historical idealists, proceeding from the concept that socialist consciousness is determined by social being, could at the very most only examine the ideological motives of the historical activities of people. They are unwilling and also unable to examine the causes giving rise to these motives. They are unwilling and also unable to study the relations of production and economy, and naturally, they also do not know anything about material interests and class struggle based on material interests. It should be pointed out that when we say a person has no knowledge of material interests and class struggle in historical concept, we only mean that he does not use class struggle based on material interests to explain history and the phenomena of social life, but do not mean to say that in actual life he does not seek material interests and does not wage struggle against his antagonistic class. The historical concept of the bourgeoisie is idealism, which does not take class struggle based on material interests to explain history. The object in life of the bourgeoisie is to profit themselves at the expense of others, and they work only for profit and try as much as possible to fill their pockets with money. They live for the sake of making money, and apart from amassing a fortune as quickly as possible, they understand no other happiness. Apart from parting with their money they also do not understand any other pain. Verbally, they deny that there is class struggle, but actually, they are all the time waging a struggle against the proletariat. As Lenin pointed out: "Like all leaders of capitalists and counter-revolutionaries of some use, both Milyukov and Ma-k'o-la-k'o-fu are practical people, and when a problem involves their class, they are extremely aware of the meaning of class struggle." (Collected Works of Lenin, Vol. XXV, p. 35)

This was also so with Confucius and Lin Piao. Their historical concept was idealism. They did not use class struggle based on material interests to explain history and the phenomena of social life, but used "genius" and the

ideological motive to do so. However, in actual life, they attached unusually great importance to material interests and class struggle.

When Confucius heard that Yu Chi, the principal minister of the State of Cheng, had bloodily suppressed a slave insurrection, he loudly applauded: "How true it is! If the government is lenient the people will be insolent. If the people are insolent, they should be corrected by force." What he meant was: How fine that is, if the ruler is too lenient to the slaves, the slaves will not respect him. He must use stern measures to suppress them. Not long after Confucius became the Minister of Crime in the State of Lu, he had the reformer Shao Cheng Mao killed. From the two above-mentioned incidents alone, it could easily be seen how deep was the hatred harbored by Confucius, this spokesman of the slave-owning class, and how desperate was the struggle he carried out against the slaves and the newly emerging landlord class. It could be seen that the "benevolent rule" of Confucius and his teaching "the person in authority makes more beneficial to the people the things from which they naturally derive benefit" were nothing but deceitful words for hoodwinking the people.

Like Confucius, Lin Piao also pretended to show "concern for the livelihood of the people" and sang loudly in the key of "for the sake of livelihood" and "making the people rich." All these were nothing but lies. What he actually tried to do was to distract the attention of the proletariat and working people, and make them pay calculating attention to their personal livelihood to the neglect of class struggle and the two-line struggle, thereby making it possible for him to mount a counter-revolutionary coup d'etat to usurp supreme power in the Party and the state, fundamentally pervert the basic line and policies of the Party, topple the dictatorship of the proletariat and restore capitalism. Lin Piao hated the proletariat to the bone and he adopted all kinds of devious and malicious tactics to carry out a life-and-death struggle against them. When he sang aloud "putting the question of livelihood above all else," he acted in coordination with Liu Shao-ch'i to attack the general line, the great leap forward, and the people's commune, and advocated "fixing output quotas based on the households" in an attempt to restore capitalism. When he sang aloud "making the people rich," he drew up the plan for a counter-revolutionary coup d'etat entitled "Outline of Project '571'" and launched an armed counter-revolutionary coup d'etat in an attempt to assassinate the great leader Chairman Mao and set up another Central Committee. The counter-revolutionary theories and counter-revolutionary activities of Confucius and Lin Piao once again attested to this well-known saying of Lenin: "To negate or cover up class struggle is politically the most evil and hypocritical action." (Collected Works of Lenin, Vol. XIX, p. 235)

The Communist Party works in the interests of the proletariat and the working people and is most concerned with the livelihood of the people. We criticize Lin Piao's fallacy of "for the sake of livelihood," because he used it as an excuse to obliterate class struggle and oppose continuing the revolution under the dictatorship of the proletariat, and we do not mean to say that the question of the livelihood of the people is not important. Lenin pointed out: "The question of improving livelihood is also a question of principle, and it is an extremely important question of principle." (Collected Works of Lenin, Vol. XVIII, p. 74) Chairman Mao pointed out: "A basic principle of Marxism-Leninism is to enable the masses to know their own interests and unite to fight

for their own interests." (Selected Works of Mao Tse-tung, Vol. IV, p. 1317) Chairman Mao regularly taught us that we must share weal and woe with the masses and their destiny and that we must show concern for the livelihood and comfort of the masses. We must honestly and wholeheartedly work in their interests and help them solve problems in clothing, food, housing, daily necessities, sickness, sanitation and marriage. In short, all actual livelihood problems of the masses are problems we should concern ourselves with and help solve.

After liberation, the broad masses of the people in our country have broken away from the suppression and exploitation of the landlords and bourgeoisie and become politically and economically liberated, and there has been a fundamental improvement in the conditions of their livelihood. Hereafter, we must still look upon showing concern for the livelihood problems of the masses as an important matter to grasp, and firmly oppose the bureaucratic style of showing no concern whatsoever over the livelihood of the masses or trying to obtain special privileges. Chairman Mao said: "Revolution plus production can solve the problem of feeding the population." (Selected Works of Mao Tse-tung, Vol. IV, p. 453) This is a Marxist truth. The fundamental method for solving the livelihood problems of the masses is to grasp the revolution and promote production. To solve problems of livelihood in departure from the revolution and production will invariably lead to the evil road of revisionism. We must correctly handle the relations of the revolution with production and livelihood and correctly handle the relations between the state, the collective and the individual. We must firmly place proletarian politics in command, and criticize the revisionist fallacies of material incentive and money in command. Lin Piao has slandered our placing proletarian politics in command as "only talking about great principles" "without solving actual problems" because the placing of proletarian politics in command is fundamentally antagonistic to his bourgeois greed and his aspiration for restoring capitalism. Lenin pointed out: "Marxism judges 'interests' in accordance with class contradiction and class struggle as expressed by countless facts in daily life." (Selected Works of Lenin, Vol II, p. 634) On the question of interests, we must "talk about great principles," the class and the line. We are proletarian revolutionaries, and we are working for the interests of the majority of the people of China and the world, and we definitely cannot work for the interests of the landlord and bourgeois classes in the minority.

Engels pointed out: "The historical theory of Marx is the basic condition for any unshakable and consistent revolutionary strategy." (Selected Works of Marx and Engels," Vol. IV, p. 450) In order to implement correctly the policy of "grasp the revolution, promote production" it is necessary to study and master the fundamental theory of historical materialism, criticize the fallacies spread by Lin Piao to distort the fundamental principle of historical materialism, adhere to the basic line of the Party for the whole historical period of socialism and persevere in continuing the revolution under the dictatorship of the proletariat. Only in this way can we build China into a strong socialist country and make greater contributions to mankind.

* * *

"To Subdue One's Self and Return to Propriety" Gives Concentrated Reflection to the Ultra-Right Essence of Lin Piao's Revisionist Line

by

Ching Ping (警兵) of the Peking Garrison Command

(Peking Jen-min Jih-pao, February 22, 1974)

In the history of mankind, all who wanted to stop the advance of history and practice revisionism invariably tried to look for weapons from among the ancients for attacking the revolutionaries and tried to invoke the dead souls of history to serve their counter-revolutionary restoration. Within a period of over two months from October 19, 1969 to New Year's Day in 1970, the renegade and traitor Lin Piao and his sworn confederates repeatedly wrote the words "of all things this is the most important--to subdue one's self and return to propriety" on scrolls for presentation to one another--this was a typical example.

"To subdue one's self and return to propriety" was a reactionary political program advanced by Confucius more than 2,000 years ago for saving the system of slavery from destruction and restoring the heyday of the slavery system of Western Chou at a time when the system of slavery was on the verge of crumbling and the feudal system was emerging. Picking up this tattered banner of Confucius, Lin Piao looked upon "to subdue one's self and return to propriety" as the most important of all things, and this precisely gave a concentrated reflection to the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line.

At the time Confucius called for "subduing one's self and returning to propriety," he mainly wanted to oppose social reforms, to smother the revolutionary newborn things to check the advance of history and to reverse the course of history. The last part of the period of Spring and Autumn Annals was a period of sharp changes in the social system, and such newborn things as the application of the "new land levy" system in the State of Lu and the casting of the penal code on a tripod in the State of Chin appeared in large numbers in various spheres. The appearance of such newborn things presaged that the system of slavery was heading for destruction and the feudal system was heading for victory. Stubbornly standing on the side of the tottering slave-owning aristocrats, Confucius was deeply grieved by such major changes in history, and he berated the situation of that time as "there is no law and order in the land." He cast forth the call for "subduing one's self and returning to propriety" by Confucius in a vain attempt to resist the ideological influence of the newly emerging landlord class, smother the newborn things and restore the dictatorship of the slave-owners.

Under socialist conditions, whether to adhere to or to oppose the continuation of the revolution under the dictatorship of the proletariat is a fundamental question in the struggle between the Marxist-Leninist line and the revisionist line. Chairman Mao adhered to the Marxist theory and practice of continuing the revolution, and led the whole Party, the whole army and whole people to unswervingly persevere in class struggle, the dictatorship of the

proletariat, the continuation of the revolution and the waging of resolute struggle against the class enemies, against the imperialists, revisionists and reactionaries, and against the opportunist line within the Party, thus giving impetus to the uninterrupted forward development of socialist revolution and construction in our country. The complete basic line for the whole Party throughout the historical period of socialism formulated in 1962 for our Party by Chairman Mao was a line for guiding us in continuing the revolution, for pushing forward history and for opposing restoration and retrogression.

Picking up Confucius' tattered banner of "subduing one's self and returning to propriety," Lin Piao aimed his spearhead first at opposing the basic line of our Party, opposing our dictatorship of the proletariat and opposing our continuing the revolution under the dictatorship of the proletariat. He took the "doctrine of the Mean" formerly used by Confucius in carrying out "returning to propriety" as an ideological weapon for opposing social reform. He openly declared that the "doctrine of the Mean" was "rational" and used the "doctrine of the Mean" to attack our struggle against revisionism as "overdone" and to attack the general line, the great leap forward and the people's commune as "going too far," "too radical" and undermining the activism of the individual. In his plan for an armed counter-revolutionary doup d'etat entitled "Outline of Project '571'," he frenziedly attacked and slandered our theory of continuing the revolution. He cursed the sending of educated young people to the mountains and countryside as "reform through labor in disguise" and the sending of cadres to "May 7" cadre schools as "unemployment in disguise." All these attacks and abuses clearly showed that in the eyes of Lin Piao and company, the struggle we carried out to oppose and guard against revisionism and to carry on the revolution had violated their "propriety" in desiring to restore capitalism as well as their "doctrine of the Mean" and was "contrary to propriety." Consequently, they wanted to have all these revolutionary things completely overthrown.

We waged struggle against revisionism, but they wanted to capitulate to Soviet revisionism. We raised high the three red banners of the general line, the great leap forward and the people's commune, but they practiced "san-tzu i-pao." We reformed the former system of education and called upon the educated young people to go to the mountains and the countryside, but they wanted them to get learned in order to be officials and advocated honoring Confucius, reading the classics and learning the spirit of devotion to study from Confucius who broke the leather thongs binding the historical records on bamboo strips three times. We ran "May 7" cadre schools for re-educating the cadres, but they attacked this as "unemployment in disguise" and tried to lead the cadres onto the feudal, bourgeois and revisionist road. In short, in advocating "return to propriety," they wanted to use a line of restoration and retrogression to tamper with and replace the basic line of the Party and to make the whole society develop in a direction diametrical opposite to socialism. Naturally, this could only be the wishful thinking of Lin Piao and a handful of persons.

Chairman Mao has taught us: "We should support whatever the enemy opposes and oppose whatever the enemy supports." (Selected Works of Mao Tse-tung, Vol. II, p. 580) The more Lin Piao and company opposed our continuing the revolution and opposed the basic line of the Party, the more it proved the correctness of our continuing the revolution and the correctness of the basic line of the Party. No matter whether Lin Piao waved the tattered banner of "returning to propriety" or

used other tactics to oppose us, he could never weaken our determination in continuing the revolution, but could only strengthen even more our resolution in carrying the socialist revolution through to the end.

Confucius called for "returning to propriety" and politically pushed the policy of "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity." He vainly attempted by "reviving, restoring and recalling" to foster once again the political power of the toppled slave-owners, restore the privileged position they had lost, and bring back the slave-owning aristocrats, so that a counter-attack could be launched on the newly emerging landlord class and the broad masses of slaves could be suppressed. This was the innermost political content of Confucius' call for "subduing one's self and returning to propriety."

By calling for "returning to propriety," Lin Piao also wanted to follow this road of Confucius politically. In the plan for the armed counter-revolutionary coup d'etat entitled "Outline of Project '571'," there was the political content of "returning to propriety." These people had delineated a blueprint for the "future regime" which they intended to establish. This plan for the coup d'etat openly proclaimed the intention to "emancipate politically all" those people under the dictatorship of the proletariat and also to enable them to win emancipation economically. In the eyes of Lin Piao and company, the exercise of dictatorship by the proletariat over the big landlord and bourgeois classes and the confiscation of their property economically were too "ruthless." They were almost like "implementing the laws of Ch'in Shih Huang" and were in contravention of Confucius' "benevolence and righteousness." They wanted by means of "returning to propriety" to liberate all these people, let them enjoy once more the days of "glory and wealth" and restore them to their lost "paradise." As for the broad masses of people, they murderously wanted to "suppress them severely." In the international arena, they flagrantly relied on the "protection of the nuclear umbrella" of Soviet revisionist social imperialism and wanted to turn China into a colony of Soviet revisionist social-imperialism.

At the National Propaganda Work Conference of the Chinese Communist Party in 1957, the great leader Chairman Mao, aiming at those people who vainly tried to carry out restoration, profoundly pointed out: "They do not like our state, i.e., the dictatorship of the proletariat, and yearn for the old society. Whenever there is an opportunity, they will stir up trouble and attempt to overthrow the Communist Party and restore the old China. As between the proletarian and the bourgeois roads, as between the socialist and capitalist roads, these people stubbornly choose to follow the latter. In fact this road is impossible, and in fact, therefore, they are ready to capitulate to imperialism, feudalism and bureaucratic-capitalism." (Selected Reading of the Works of Chairman Mao, A-type, p. 366) Waving the tattered banner of "subduing one's self and returning to propriety," Lin Piao used the doctrines of Confucius and Mencius as an ideological weapon for carrying out counter-revolutionary restoration. This single fact had by itself once again proved the incomparable wisdom and correctness of this judgment of Chairman Mao. It explained that under such concrete conditions in China, all those who wanted to carry out restoration and reversal would invariably take the toppled big landlords, and big bureaucratic-capitalists as their political

foundation, and as their political support for building a feudal and comprador type of fascist dictatorship of the big landlord, and big capitalists.

The broad masses of the proletariat and working people in our country who had suffered enough from the oppression of the three great mountains in old China realized most clearly that the moment this sort of "propriety" of Lin Piao was successfully restored, countless heads would roll and the broad masses of revolutionary people would be consigned once more to the nethermost depth of hell and suffer the pains of leading the life of draft animals once again. This could never be tolerated. Let this sort of "propriety" of Lin Piao go to the devil.

Lin Piao wanted to let the big landlords and big capitalists mount the stage and to establish a fascist dynasty. And who should be the head of this dynasty? Naturally, none other than Lin Piao himself. Lin Piao wanted not only to become a son-emperor, but also to pass the crown to his son and set up a dynasty of the Lin family. That was precisely the primary motive of why Lin Piao was so impatient with "return to propriety."

Proceeding from their reactionary nature, Lin Piao and Confucius were both rascals blinded by the obsession of power. For a long time, Lin Piao had always craved for "political power" and he even dreamed of becoming an emperor. When the opportunity was not yet ripe, he covered up his secret well, resorted to the stratagem of "living obscurely" and practiced the art of "subduing one's self." The moment the time was ripe, he would openly spring out to usurp leadership in the Party and seize power. At a time he flaunted the tattered banner of "subduing one's self and returning to propriety," Lin Piao personally wrote in the winter of 1969 a scroll bearing the words, "There is no mightier king than King Wen of Chou and there is no mightier duke than Duke Huan of Ch'i" and hung it by his bed. He used the experience as "sovereign" of these rulers in history as his "motto" and dreamed day and night of founding his own kingdom. In April 1970, he again demanded that he be made "head" of state, and based on the "rectification of names" used by Confucius to "return to propriety," he nonsensically said that if he were not made head of state, then "there will be no right title, and words will not be proper." Lin Piao and his sworn confederates tried so desperately to usurp leadership in the Party and seize power because they realized deep inside that in order to "return to propriety" they must first usurp power, and without usurping power there would be no way "to return to propriety." As they confessed in their plan for armed counter-revolutionary coup d'etat entitled "Outline of Project '571'," "The person on whose head leadership power falls will be the one on whose head political power will fall in the future." It could be said that in the eyes of Lin Piao and company, only by first successfully usurping the supreme powers of the Party and the state could "return to propriety" be carried out and could the power of the big landlords and big capitalists be established in the future.

For the sake of usurping the supreme powers of the Party and the state, Lin Piao also plagiarized such fallacies as "heavenly mandate," "born with knowledge" and "the wise of the highest class, and the stupid of the lowest class," and energetically publicized the idealist theory of innate genius. He compared himself to a "celestial horse" "coming and going alone" in the sky, and styled

himself as "the most eminent" and a superman. He also described himself as a genius with a "divine appointment" and claimed that he was different from others the moment he was born and was "especially clever." He maliciously slandered the broad masses of people as "riffraff" who could only think in terms of "oil, salt, sauce, vinegar and firewood and their wives and children." He used this set of fallacies as his theoretical program for carrying out "return to propriety" with the object of hoodwinking the people into believing that Lin Piao and company were "exalted people" by birth and should be their rulers. These "highest among men" and "supermen" could become "a light that will dispel the darkness of the millenium and a wisdom that will eliminate the stupidity of the millenium." They really did not know there was the word shame in the world. The broad masses of working people had long been fed up with such "tunes of deception" chanted by the ruling classes in history.

Lin Piao picked up this tattered banner of "subduing one's self and returning to propriety" of Confucius and regarded it as a rare treasure. He was so infatuated with it because what Confucius preached in those years expressed the evil secret locked in his heart, reflected his impatient counter-revolutionary desire for usurping leadership in the Party and the state, embodied the interests of the landlords and bourgeoisie he represented and tallied with his political demand for restoration. These iron-clad facts have once again proved that all reactionaries wanting to carry out counter-revolutionary restoration in China must honor Confucius and oppose the Legalist school and Ch'in Shih Huang. Because of this, we must criticize thoroughly the doctrines of Confucius and Mencius publicized by Lin Piao. This is a struggle of strategic importance, and "the end of the struggle is still not yet in sight." The struggle is complicated and the task is formidable. We must carry this struggle for criticizing Lin Piao and Confucius through to the end.

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Emancipated Tibetan Serfs Condemn Lin Piao's Crimes

(NCNA-English Lhasa, Mar. 14, 1974)

the emancipated serfs of the yangta people's commune of the tuilungteching county of the tibet autonomous region, recently held a meeting criticizing lin piao and confucius at the former manor of lhalu, who was a rebel leader and a big serf-owner. the emancipated tibetans indignantly condemned lin piao who copied the confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism.

under the feudal system, the manor of lhalu was a hell on earth for the serfs and slaves. drashi dongdrub, the deputy secretary of the commune party branch, was the first speaker at the meeting.

he said: "in the old society, i was a servant at lhalu's. at that time, the serf-owners lived in high buildings eating meat and drinking wine, while we covered ourselves with rags, sleeping under the eaves or in cattle or sheep sheds. we ate barley meal mixed with sawdust and drank boiled tree leaves as our beverage."

he said: "now things are completely different. we emancipated serfs now have new clothing from head to toe. our commune is marching forward along chairman mao's socialist road and the collective economy is developing. total grain output in 1973 reached the highest level ever and was double the amount for 1959, the year of the democratic reform. average yield per unit area more than doubled. the commune and production brigades have grain reserves and public accumulation funds. the commune members had grain in store and bank savings. every production team had threshing and winnowing machines, and the commune has set up tractor stations and pumping stations.

he said: "following confucius in advocating 'restrain oneself and return to the rites', lin piao wanted to restore evil serfdom in tibet and let dalai, panchen, lhalu and other slave-owners ride roughshod over us again. we will never let such a thing happen."

drashi dongdrub's speech strengthened the great hatred of the emancipated serfs for lin piao, confucius, dalai and panchen. others related their experience and condemned lin piao's crimes.

emancipated slave wongduh yisi said: "if lin piao's attempt had succeeded, tibet would have been plunged into serfdom again. i became a slave at the age of five in a monastery because my mother could not feed me. the head-lamas preached 'save all living beings and bestow kindness on them', but they never treated us slaves as human beings.

once they bound me on a pillar and flogged me till i was blue all over. my bleeding wounds stuck to the bedding so that i could not rise. one cold winter day, they pulled off my clothes and pushed me into the open to freeze. this is the rites that confucius, lin piao, dalai and panchen attempted to restore."

chi mei, party member and youth league branch secretary of the commune, and yang tsung, youth league member and deputy production team leader, in a joint statement at the meeting said: "we young people are living a happy life in the new society. however, we'll never forget the sufferings of our parents in the old society and never forget how our happiness was gained. lin piao cried for returning to the 'rites' and tried to drag us back into the old society and make us suffer. we will always keep in mind the party's basic line for the historical period of socialism and carry the struggle to criticize lin piao and confucius through to the end."

Southwest China Minority People Criticize Lin Piao, Confucius

(NCNA-English Chengtu, Mar. 14, 1974)

"we'll never allow ourselves to be put in chains again," vowed speakers of yi nationality, who lived under slavery in southwest china's szechwan province before liberation, at meetings criticizing lin piao and confucius.

these yi cadres and commune members are from the 101 households in kuomu, now a production brigade in the liangshan yi autonomous chou. the slave-owners oppressed and exploited the 91 slave or serf families at will and even had the right to kill them. democratic reform was carried out under the leadership of the chinese communist party after liberation and the emancipated slaves and serfs took the road of collectivization and formed people's communes.

yun nan-chih was a slave for a dozen years before liberation. he recalled his past sufferings and criticized lin piao's crimes in advocating "restrain oneself and return to the rites". he said: "before liberation, the slave-owners controlled everything. we were regarded as animals that could speak. i was made a slave at the age of 11 and was sold and changed hands six times in 13 years. on the eve of liberation, i had only a worn sheepskin as clothing, and my body was covered with scars and i was in poor health."

with bitterness, yun nan-chih continued, "lin piao's purpose was to push us back into the abyss again."

another emancipated slave, ke chi, said: "the slave-owners used every cruel method they could think of to hold down their slaves, hamstringing them, gouging out their eyes and cutting off their noses. every stream in the liangshan mountains flowed with the blood and tears of us slaves and our bones littered the ground. lin piao made a vicious attempt to throw us into hell again exclamation"

before liberation, the slave-owners concocted many sayings and legends proclaiming that "everything is decided by heaven" to poison the minds of the slaves and make them submit to the cruel slave system. confucius and mencius said that "life and death are pre-ordained; wealth and honours come from heaven," the slave-owners said that "heaven" gave them the right to govern the slaves, and lin piao spread the theory of innate genius. the party branch of kuomu production brigade organized the brigade members to compare and criticize these reactionary theories.

emancipated woman slave chimiabimu said at a meeting: "these reactionary theories are nonsense. the changes in our life before and after liberation give them the lie. the slave-owner made me at the age of seven part of his daughter's dowry. he said i was born stupid and destined to work like a beast of burden all my life. after liberation, the democratic reform and agricultural socialist transformation brought great changes. four in my family have become cadres, and i was elected a committee member of our brigade association of poor and lower-middle peasants. in our district, we have women tractor drivers, workers, doctors and teachers. what the men can do, we women can too. can it be said that our 'fate' was bad when we were slaves in the old society and that it is good now? no, there is no such a thing as 'fate'. it is crystal clear that in spreading the confucian fallacy that 'everything is decided by heaven' and the theory of innate genuis, lin piao had the same vile heart as the slave-owners and wanted to turn us into docile animals who would not oppose his efforts to restore capitalism."

the brigade is located 1,800 metres above sea-level. after democratic reform, the emancipated slaves fought against the elements and changed conditions. it used to grow one crop a year, with grain output averaging one ton per hectare. it now grows two crops and has harvested six tons per hectare three years running. with the growth of the collective economy, the brigade has bought motors, rice threshers, fodder crushers, carts and other farm machines. every household has surplus grain and most of the households have bank savings.

hung chun-mu, deputy commander of the brigade's militia company, recalled the course of the brigade's advance. he said: "the achievements of our brigade have been made through struggle. we won the victory of the democratic reform after repulsing the attack of the slave-owners, the victory of collectivization and setting up people's communes after hitting hard at the slanders and disruptive activities of the enemy and criticizing capitalist tendencies, and new victories in socialist revolution and construction after criticizing liu shao-chi's revisionist line during the great proletarian cultural revolution. however, the slave-owners are still there and they are always plotting for a restoration. lin piao taught his son his doctrines for attempting a capitalist restoration. some slave-owners here asked their children to keep records to restore the old days. facts have taught us that we must persist in the marxist philosophy of struggle to ensure that our socialist country never changes its political colour. we will study marxism-leninism-mao tsetung thought and grasp this ideological weapon in combating revisionism, persist in struggle and advance victoriously through struggle exclamation"

WORSHIP OF CONFUCIUS IN TAIWAN

Chiang Kai-shek Clique Puts on Worship-Confucius Force in Taiwan

(NCNA-English Peking, Mar. 13, 1974)

as the movement to criticize lin piao and confucius is in full swing in various parts of china, the chiang kai-shek clique that is eking out a meagre existence on the island province of taiwan comes out impatiently to muster its bigwigs and headmen, hired scholars and reactionary hacks, to stage one farce after another to summon the dead soul of confucius and make bitter complaints on behalf of his devout disciple lin piao.

in his anti-communist, anti-popular and counter-revolutionary venture over the past few decades, chiang kai-shek has all along made the doctrines of confucius and mencius the ideological support of his fascist rule. now that the entire chinese people are subjecting lin piao and confucius to severe criticism, the chiang gang is filled with hate and panic. from late october of last year to this january, chiang kai-shek concocted eight "instructions" and "proclamations" in quick succession to advocate worship of confucius and attack the criticism of confucius. in his

new year's day "proclamation", he deplored the chinese people's criticism of lin piao and confucius and described it as "the biggest worry" and "the greatest agony". he alarmingly cried that "no misfortune is so great and so urgent as this". the chiang gang's mouthpiece, the bogus "central daily news", clamours that "a fundamental and final struggle that concerns the heart of the matter" has approached.

in the midst of this worship-confucius show, taiwan newspapers reveal, chiang kai-shek has raised the greatest hue and cry about the so-called benevolence that confucius and mencius preached so energetically. in his "instructions" and "proclamations", chiang kai-shek again and again exhorted his paltry followers to "act in line with benevolence and take it as their lifetime mission" and to "explore new horizons" in an attempt to use the doctrines of confucius and mencius to continue his anti-communist, anti-popular and counter-revolutionary rule and regain his lost "paradise" on the mainland. the press of the chiang gang applauds lin piao's cry "of all things, this is the most important: to restrain oneself and return to the rites" in a bid to restore capitalism in china. taiwan papers refer to lin piao as one who "knew the importance of 'restrain oneself and return to the rites'." singing the same tune and cherishing the same dream of staging a come-back, confucius, chiang kai-shek and lin piao reveal themselves as running in a single line and as reactionaries attempting to turn the wheel of history back.

what warrants special mentioning is the fact that chiang kai-shek and chiang ching-kuo even appeared on the stage in a two-man act in which father urged son to worship confucius and read the confucian classics. on the eve of the bogus "national day" of the chiang gang last october, chiang kai-shek sent for his son chiang ching-kuo, premier of the puppet "executive yuan," and explained to him, word by word, one of the doctrines of confucius and mencius called "the mean". on a previous occasion, chiang kai-shek urged chiang ching-kuo always to study the "great learning" (one of the confucian "classics") and grasp its meaning.

in a coincidence, lin piao and his son enacted the same drama of "father teaching son to worship confucius and study his classics" ten years ago.

both chiang kai-shek and lin piao propped up the threadbare ensign of the doctrines of confucius and mencius and handed it to the next generation, in an attempt to establish a feudal, fascist hereditary dynasty. were they not possessed by evil spirits and daydreaming exclamation

the chiang gang, according to taiwan newspapers, has appropriated big sums since last september to build and renovate confucian temples and erect statues of confucius, so as to use the ghost of confucius to strengthen its reactionary rule of the people of taiwan. the puppet "mayor" of kaohsiung spent several months selecting a site

for a new confucian temple. it was finally decided that the temple was to be built to the north of lienchihtan. making a laughing-stock of himself, the "mayor" claimed that the chosen site would ensure "supernatural blessing."

a farce called "ceremonial celebrations of confucius' birthday anniversary" was staged toward the end of last september simultaneously in taipei, tainan, kaohsiung, hsinchu, changhua and other places. the programme included 30 to 40 items, all conducted according to ancient rites. the sacrificial articles and musical instruments were all imitations of ancient ones and those officiating at the ceremonies wore ancient costumes. in a cacophony of bells and drums and hazy incense smoke, high and low "officials" of the chiang gang wearing ceremonial jackets on top of long gowns kowtowed before the shrine of confucius. on the same day, chiang kai-shek appointed the puppet "minister of interior" as his emissary to offer incense sticks at the talungtung confucian temple. amid fanfare, puppet "vice-president" yen chia-kan and other ringleaders of the chiang gang offered sacrifices to the spirit of confucius at the "office of the president."

as all this uproar was going on, chen li-fu, chieftain of fascist secret agencies, and the like also itched for action. they recently went to several countries in europe and america and talked themselves hoarse to peddle the doctrines of confucius and mencius.

this uproar by the chiang kai-shek clique about worshipping confucius shows that the movement to criticize lin piao and confucius, a movement initiated and led by the great leader chairman mao, is dealing devastating blows at the reactionaries, including the chiang kai-shek clique. "the west wind scatters leaves over changan, and the arrows are flying, twanging." (from a poem by chairman mao) the chiang kai-shek clique will be crushed by the wheel of history as it vainly attempts to use the doctrines of confucius and mencius to turn the wheel back.

ANTI-CHINA FILM

Chinese Film Workers Denounce Antonioni's Base Devices in Shooting Film

(NCNA-English Peking, Mar. 13, 1974)

chinese film workers in a recent "people's daily" article denounce m. antonioni for his base cinema to graphic devices in shooting the anti-china film "china".

written by yi ta and ying hsiao, the article analyses how antonioni distorted china in the choice and use of shots, composition of scenes, treatment of lighting, colour, music and sound and the structure and arrangement of the whole film. the article points out that these reflect the complete hostility to socialist china of imperialist and social-imperialist elements. excerpts follow:

in this anti-china film, antonioni simply ignored the new things, new sights and fresh spirit showing china's tremendous achievements in socialist revolution and socialist construction. he was particularly interested in shooting backward things. to camouflage his counter-revolutionary features, he did shoot some positive things in passing, but misrepresented them to disgrace them. for instance, when he shot the site of the first national congress of the chinese communist party, his treatment was like this: nobody is outside the building. his camera turns from the empty street to a small lane to the back door. the door seems to open of its own accord, producing a feeling of terror. then the camera moves through the shady courtyard and corridor and another door opens automatically. then a flight of gloomy, dark stairs appears. the camera tracks up through a slightly opened door and views tea cups and a tea pot on the conference table. the room is quite deserted. all these shots were taken in dim light in dull and gray colours, creating a chilly and gloomy atmosphere. the slow rhythm gives a dull, frightening and melancholy feeling. the narration reads: "on july first, 1921, a spy, possibly sent by french police, stepped into the back entrance across and courtyard. he went down the corridor and entered a bare, and now empty room". so the historical site of the first national congress of our party was shot through the eyes of the spy and the route he followed.

antonioni deliberately shot from low angles to place the horizon very high, and in some pictures there is no horizon at all, so that the audience sees little or no sky. the result is that people's heads and legs loom in disorder and vehicles and boats crowd each other. his purpose was to distort the vigorous and prosperous socialist china with chaotic images and give you a smothering feeling. it was by this method that scenes of tienanman square were shot. by trick shots and angling, he avoided beautiful and revolutionary scenes and views, like the

great hall of the people, the hsinhua gate and vigorous workers and armymen in buses or on lorries. he purposely made the objects in the pictures appear unstable, as if they would collapse in no time. sometimes he flashed a shot to avoid good things.

antonioni often used a wide angle lens to distort reality. in taking the yangtze river bridge at nanking, he used a wide angle lens and shot from far away so that the magnificent double-decked highway and railway bridge appeared like a thin rope. then some panoramic shots from under the bridge made it look shaky. with a wide angle lens, he distorted the chienmen gate at tienanmen square and the countryside of linhsien county. antonioni's class stand is very clear: he used low angle shots of workers in shanghai and peasants working in the fields in linhsien county so that the images were low and small; he tilted the camera to shoot ancient temples looking high and imposing.

in china may is a beautiful and colourful spring month. however, antonioni waited for rainy or cloudy days to shoot. when the day was fine, he would shoot early in the morning or in the evening in dim back and side light to get a gloomy picture of sharp contrast. in sunshine, he would shoot things in the shadows and even the dark side of objects. what is more, in developing shots made in sunshine, he applied a grey wash so that people's faces and tree leaves appear bluish. his aim in using dim light and cold colours was to slander china as colourless and the chinese people as gloomy.

however, sometimes he would use other methods. when shooting an operation performed under acupuncture anaesthesia, he flooded the light and colour to frighten the audience. yet when showing the patient on the operation table eating calmly, which would show the effectiveness of acupuncture anaesthesia, he again shot these scenes in dark and cold colour.

antonioni's method was also very vicious in the use of music and sound effects. he malignantly distorted our proletarian revolutionary music. he recorded horns blowing, raucous voices in a market, a child crying in a tea house and other harsh sounds to show that everything in china was in disorder. in other instances he would show pictures with no sound or music at all to create a cold and gloomy feeling.

in rhythmic composition, antonioni used a lot of tracking up, panoramic and other shots to create a slow motion. he tried to show that the rhythm of china was listless and everything suppressed.

"the day of rejoicing for the masses of the people is a day of woe for the counter-revolutionaries." the class enemies at home and abroad are not happy about the chinese

people's great victories. however, antonioni's slander can in no way harm china but reveals his true features as an anti-china, anti-communist and counter-revolutionary clown who has donned the cloak of a "leftist".

WOMEN TRUCK DRIVERS

Women Truck Drivers in Southwest China

(NCNA-English Chengtu, Mar. 13, 1974)

"before liberation when i was ten years old, i went to work in a capitalist's cigarette factory. now working women have been emancipated and i have become a truck driver. i am determined to do more for socialism." this was said by chung su-ching in reply to the question why she had such high revolutionary spirit.

chung su-ching is a driver in the municipal transport company in chengtu, szechwan province, southwest china. she fulfilled a month's work in 15 days when she was transporting stones for a water conservancy project at one time.

chung su-ching is a member of a women's truck-driving team which saved 3,600 litres of fuel in overfulfilling last year's plan for transporting goods.

the number of women truck drivers in the company increased with the expansion of construction. the women's truck-driving team was formed in 1969. of its 21 members, half were young graduates from a truck drivers' school.

these women drivers draw encouragement from chairman mao's statement: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too." they go in and out of rain and storms, driving for the revolution.

last year they were assigned a rush job of transporting stones for a water conservancy project. they had to negotiate numerous twists over steep slopes. working carefully and pooling their wisdom, they finished the task ahead of time and were commended by the leadership of this project.

the women drivers warmly support agricultural production. during busy farming, they often give up rest time to help. once they were ordered to transport chemical fertilizer to a people's commune's marketing and supplying cooperative.

but to save the commune members time, they took the fertilizer right to the production teams.

another time when they were taking stones to a water conservancy project, a nearby production team asked for help in transporting fodder. after a day's hard work, these women drivers moved the fodder for the peasants at night.

INDUSTRIAL PRODUCTION

Revolution Promotes Industrial Production in Peking

(NCNA-English Peking, Mar. 14, 1974)

peking's industrial production has made great advances this year as a result of the unprecedented revolutionary enthusiasm of the workers in industry and transport that is generated in the struggle to criticize lin piao and confucius.

gross industrial output increased by 7.7 per cent in january and 29.2 per cent in february, compared with the corresponding month of last year. the figure for february was 3.7 per cent higher than in january.

output of steel, rolled steel, coal, synthetic ammonia, chemical fertilizer, motor vehicles, cotton yarn, cotton cloth, sewing machines, wrist watches and other major products all surpassed state quotas.

the revolutionary workers have conscientiously studied the instructions of chairman mao and the party central committee on criticizing lin piao and confucius, and the great significance of this struggle for opposing and preventing revisionism and consolidating the dictatorship of the proletariat. they vehemently criticize lin piao's crimes in advocating the doctrines of confucius and mencius in an attempt to restore capitalism.

the party committees at various levels have attached top importance to this struggle. while strengthening their own study, party committee members go to basic units to give concrete guidance. study classes are run at various levels and a backbone force of 200,000 people has been trained. the workers are guided to combine study with criticism.

the struggle has fired the enthusiasm of the workers. they take an active part in criticizing lin piao and confucius while stepping up production and construction.

the workers of the capital iron and steel company conduct study and criticism before and after work and when they are on duty they work with increased vigour generated by the movement to criticize lin piao and confucius. the company's average daily output of steel, pig iron and rolled steel in february topped that in january.

during the first two months of this year, the city's power industry generated 25.2 per cent more electricity and railway bureau handled 8.6 per cent more freight and 14 per cent more passengers than in the same 1973 period.

the nankou stone quarry assigned one-tenth of its workers to new building projects. but the remaining workers redoubled their efforts so that both revolution and production progressed well. they outstripped the february quota for gravels by 42.4 per cent, 54 per cent above the same 1973 month.

with marxism-leninism-mao tsetung thought as their weapon, the workers roundly criticize lin piao's counter-revolutionary crimes in attempting to change the party's basic line, subvert the dictatorship of the proletariat and restore capitalism by peddling the fallacy "restrain oneself and return to the rites". as they criticize, their hatred for capitalism and love for socialism grow and they become more determined to fight to consolidate the dictatorship of the proletariat and step up socialist construction.

veteran worker and communist party member hou teh-lin of the peking motor vehicle corporation worked hard trial-producing a new-type chassis spring and attended meetings after work to criticize lin piao's reactionary precept "restrain oneself and return to the rites". he ate and slept in the factory and did not go home for a dozen days on end. many workers came to their shifts early and left late. they increased the output of motor vehicles by 43 per cent in the first two months of this year compared with the same 1973 period.

the workers, cadres and technicians of peking industrial and transport departments have come to a better understanding of the strength of the working class through criticizing the theory of "innate genius" and the idealist view of history that "the highest are the wise and the lowest are the stupid." they are bold to break with conventions in the technical innovations campaign. workers at one section of the no. 1 machine tool plant proposed 51 technical innovations in three days. the women workers who suffered most bitterly from the doctrines of confucius and mencius in the old society are active in the struggle

to criticize lin piao and confucius. twentynine women workers at the tool workshop of the peking mining machinery plant have written more than 80 articles criticizing lin piao and confucius, and their proposal on grasping revolution and promoting production has won the support of all women workers at the plant. on the eve of international working women's day they made a new device that raised efficiency sixtyfold.

SPRING FARMING

Spring Farming in Full Swing in Szechwan Irrigation Area

(NCNA-English Chengtu, Mar. 14, 1974)

spring farming is in full swing in the area of the 2,200-year-old tukiangyen irrigation system, one of the major market grain producing centres in southwest china's szechwan province.

extension of the system from serving 133,000 hectares to 533,000 has made it possible to raise the multiple-crop index. in one region alone, the wheat acreage is 10 per cent more this year than last and the land sown to two crops of rice is being doubled. irrigation channels of the system have been extended from the western plains to the central szechwan hilly areas. most of the work has been done since the start of the great proletarian cultural revolution.

having had good harvests last year, all 27 counties and cities involved are busy improving soil, collecting manure, selecting good strains of seeds and repairing farm tools.

local cadres and peasants summed up their experience in getting good harvests and concluded that the main reason was because they had taken criticism of lin piao and rectification of the style of work as the key link and deepened education in the ideological and political line. therefore, they are even more conscientious this spring in the movement to criticize lin piao and confucius.

in the wenkiang region irrigated by the oldest section of the system, built in 250 b.c., grain yield remained stable for years. but at the beginning of this year, cadres and commune members began the mass movement to criticize the idealist aprior and metaphysical concepts peddled by lin piao and confucius. their vision widened

by this criticism, they applied dialectical materialism in analyzing local conditions. they took note of the remaining low-yield farmland that had poor soil and irrigation conditions. a large acreage was not irrigated. the cadres and commune members decided to build new irrigation works and transform low-yield farmland.

hundreds of thousands of commune members between last winter and this spring dug drainage ditches to lower the water table. this improved 18,000 hectares that can now be planted to rice and wheat. more than half of the annual repairs on dams and channels has been completed. a number of new irrigation ditches have been dug so that water can reach side patches.

in the irrigated hilly areas, hundreds of thousands of commune members and cadres are extending the system to water hundreds of thousands of additional hectares before rice transplanting this spring. people are criticizing lin piao and confucius at the work sites. their efforts to alter mountains and rivers refute the reactionary fallacies of "innate genius" and "everything being decided by heaven" trumpeted by lin piao and confucius.

in 1970, the people in jenshou county built a big reservoir in 14 months in the high mountains and deep gorges to lead water from the tukiangyen irrigation system to villages which often suffered from drought. this added 20,000 hectares of irrigated farmland and the county last year had good grain harvests.

they have since extended the two trunk canals by 200 kilometres, including aqueducts and tunnels. some 33,000 hectares will be brought under irrigation by the time rice shoots are transplanted this year.

after preparations for spring farming started, cadres at all levels went to villages, where they worked with the commune members and jointly criticized lin piao and confucius.

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* FOREIGN RELATIONS *
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CHINA AND ARGENTINA

Chinese Acrobatic Troupe Arrives in Argentina

(NCNA-English Buenos Aires, Mar. 13, 1974)

china's wuhan acrobatic troupe led by shen tsien and his deputy yang jui arrived here today for a friendly performance tour at the invitation of the argentine government.

welcoming the troupe at the airport were vicente felio giorello, head of ceremony of the ministry of social welfare, and other officials of the ministry.

chinese ambassador to argentina cheng wei-chih was also present.

representatives of chinese residents in argentina also greeted the troupe at the airport.

CHINA AND AUSTRALIA

CPC Central Committee Greets 10th Anniversary of Founding of Communist Party of Australia (M-L)

(NCNA-English Peking, Mar. 14, 1974)

the central committee of the communist party of china today sent a message to the central committee of the communist party of australia (marxist-leninist), warmly greeting the 10th anniversary of its founding. the message reads in full as follows:

the central committee of the communist party of australia (marxist-leninist)

dear comrades,

on the occasion of the tenth anniversary of the founding of the communist party of australia (marxist-leninist), the central committee of the communist party of china extends warm, fraternal greetings to the communist party of australia (marxist-leninist).

over the last ten years, the communist party of australia (marxist-leninist), under the leadership of its central committee headed by comrade e.f. hill, has held high the banner of marxism-leninism, resolutely opposed modern revisionism and waged persistent struggles in defence of the revolutionary principles of marxism-leninism, against the united states imperialism and the soviet revisionist social-imperialism, in support of the revolutionary struggles of the peoples of all countries, against monopoly capital in australia, in defence of national independence and for the realisation of socialism, and has achieved significant successes. the communist party of china extends its warmest congratulations to the communist party of australia (marxist-leninist) for all its achievements.

the present international situation is characterized by worldwide great disorder. beset with troubles at home and abroad, the two superpowers, the soviet union and the united states, find the going tougher and tougher. countries want independence, nations want liberation, and the people want revolution, this has become an irresistible trend of history. we firmly believe that in such an excellent situation, the communist party of australia (marxist-leninist), by persisting in integrating the universal truth of marxism-leninism with the concrete practice of revolution of its own country and maintaining close links with the masses, will certainly score still greater victories.

our two parties have always supported each other and learned from each other in their common struggle. the unity of our two parties, which is based on marxism-leninism and the principle of proletarian internationalism, is bound to be further consolidated and developed.

long live the invincible marxism-leninism exclamation

the central committee of
the communist party of china

march 14, nineteen seventyfour

CHINA AND IRAQ

Iraqi Industrial Delegation Leaves Peking for Home

(NCNA-English Peking, Mar. 13, 1974)

the iraqi industrial delegation led by bahjat m. al-ani left here for home by air via kwangchow this afternoon after a friendly visit to china.

the delegation arrived in china on february 25. it visited peking, shanghai and nanking. chen wei-chi, vice-minister of chinese light industry, met and had a friendly conversation with the iraqi guests while they were in peking. the delegation was honoured at a banquet given by tien jen-chieh, director of the foreign affairs department of the ministry of light industry. fatih a. razzak al-sammarraie, iraqi ambassador to china, gave a luncheon for the occasion of the visit to china of the delegation.

CHINA AND JAMAICA

Chinese Acrobatic Troupe Concludes Performance Tour in Jamaica

(NCNA-English Peking, Mar. 14, 1974)

the wuhan acrobatic troupe of china left kingston for argentina on march 12 after concluding a 13-day performance tour in jamaica, according to a report from the jamaican capital.

seeing the troupe off at the airport were dudley thompson, minister of state in the prime minister's office, paul fitzritson, executive chairman of the jamaican national sports, and other jamaican friends.

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chinese ambassador to jamaica li chao was also present at the airport.

on the night of march 11, ambassador li chao gave a reception on the troupe's visit to jamaica.

among the guests present were david coore, deputy prime minister and minister of finance; dudley thompson, minister of state in the prime minister's office; mrs. rose leon, minister of local government; sydney r. pagon, minister

of state for regional affairs; kenneth mcneill, minister of health and environmental control; douglas manley, minister of state of youth and community development; and basil robinson, commissioner of police.

deputy prime minister coore had a cordial and friendly conversation with ambassador li chao, leader of the troupe shen tsien and deputy leader yang jui.

at the reception, dudley thompson presented to shen tsien, leader of the troupe, a signed letter from prime minister michael manley for the troupe. the letter praises the friendship between the jamaican and chinese peoples.

during its stay in jamaica, the troupe visited kingston, the capital, mandeville, a city in central jamaica known for its bauxite production, and the montego bay in the northwest as well as plants and schools. it gave eight shows to a total of 40,000 people. the jamaican state-run television station transmitted a show of the troupe for some 80,000 spectators in the country on march 5. members of the troupe also gave performances for students and service workers of the hotel where they stayed. members of the troupe's band had a get-together with jamaican colleagues. they played chinese folk musical instruments and enjoyed the folk music played by jamaican friends.

the wuhan acrobatic troupe is the first chinese art group to have visited jamaica. members of the troupe performed for the jamaican people various items rich in national cultural traditions -- items that have been improved since the great proletarian cultural revolution. the style and skill of the chinese acrobats were warmly welcomed and appreciated.

CHINA AND JAPAN

"Seirankai" Further Denounced in Japan

(NCNA-English Peking, Mar. 14, 1974)

japanese workers and a trade union leader have, in their recent statements to the press, denounced a handful of anti-china, anti-communist militarists represented by "seirankai" (the blue storm society), according to the toho news agency.

yoshihiro tazaki, member of the central executive committee of the japan tele-communications workers' union (zendentsu), said that the workers' task in the labour offensive this spring is not only to fight in defence of the interests of the people of various strata who are menaced by the present economic crisis, but also to fight against the current trend to restore militarism. "seirankai" is the representative of this handful of militarists, he said.

the japanese workers are resolutely opposed to the intrigue of "seirankai" to create "two chinas". there is only one china, that is, the people's republic of china. he said, it is the internationalist duty of the japanese working class to strengthen the friendship between the peoples of japan and china and maintain peace in asia.

he pointed out that any force opposing china and its anti-china manoeuvres will certainly be submerged by the swelling tide of history.

a worker from the national railways oi works in tokyo said that "seirankai" constitutes a dangerous force aiming at driving japan into militarism once again. it is hostile to the chinese people and is trying its utmost to undermine the friendship between the peoples of japan and china. it is the trend of the times to strengthen japan-china relations and promote japan-china friendship. the japanese workers and people have been fighting for this and will continue their fight in the future. no matter how frantically "seirankai" may act, it will never succeed.

a tokyo tele-communication worker said that "seirankai" is creating the militarism atmosphere of the pre-war february 26 coup d'etat in an attempt to restore militarism in japan. the japanese people must see through and expose its schemes. a handful of ultra-rightists in "seirankai" are trying to sabotage japan-china relations. however, he said, the japanese wokers will fight resolutely for the promotion of friendship between japan and china.

CHINA AND KOREA

Chinese Table Tennis Team Leaves Pyongyang for Home

(NCNA-English Pyongyang, Mar. 13, 1974)

the chinese table tennis team with hsu yin-sheng as leader, chang chun-han and hu yu-lan as deputy leaders, left here for home today after concluding its friendly visit to the democratic people's republic of korea.

seeing the chinese team off at the railway station were kim duk jun, vice-chairman of the korean physical culture and sports guidance committee, and korean table tennis players.

the chinese team arrived here on february 26. during their stay in korea, the chinese players practised together with korean players for more than a dozen times. they held meetings to exchange experience. their friendship and unity were promoted and consolidated.

the chinese players also visited mangyongdae, the korean revolution museum and other places.

CHINA AND KUWAIT

Kuwaiti National Assembly Speaker Leaves Kwangchow for Home

(NCNA-English Kwangchow, Mar. 14, 1974)

khalid salih al-ghuneim, speaker of the national assembly of kuwait, his wife and the other two kuwaiti guests wound up their friendly visit to china and left here for home by train today. qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy in china, left here with the speaker.

among those seeing the guests off at the railway station were lin li-ming, vice-chairman of the kwangtung provincial revolutionary committee, liu kuei-lan, vice-chairman of the kwangchow municipal revolutionary committee, and standing committee member of the national people's congress wu hsin-yu who accompanied the guests here.

speaker al-ghuneim and the other distinguished kuwaiti guests arrived here from shanghai by air yesterday. that evening they were honoured at a banquet and a soiree given by the kwangtung provincial revolutionary committee.

CHINA AND RHODESIA

Vice Premier Teng Hsiao-ping Meets Zimbabwe Delegation

(NCNA-English Peking, Mar. 14, 1974)

teng hsiao-ping, vice-premier of the state council, this morning met with the delegation of the zimbabwe african national union led by h.w. chitepo, chairman of the union's supreme council. they had a warm and friendly conversation.

yang chi, vice-president of the chinese people's association for friendship with foreign countries, was among those present.

CHINA AND ROMANIA

Chinese Light Industry Delegation Leaves Bucharest for Home

(NCNA-English Bucharest, Mar. 13, 1974)

a chinese light industry delegation led by tsao lu, vice-minister of light industry, left here for home yesterday after paying a friendly visit to romania.

li ting-chuan, chinese ambassador to romania, gave a reception for the delegation on march 11. the reception proceeded in a friendly atmosphere.

ion patan, vice-chairman of the council of ministers and minister of foreign trade, received the delegation on march 2. the two sides discussed cooperation in the light industry and the development of economic relations between china and romania.

CHINA AND SRI LANKA

Special Envoy of Sri Lanka Prime Minister Arrives in Peking

(NCNA-English Peking, Mar. 14, 1974)

tikiri banda illangaratne, special envoy of sri lanka prime minister mrs. sirimavo bandaranaike and minister of foreign and internal trade, and his party flew into peking this afternoon to pay a friendly visit to china.

welcoming the distinguished guests from sri lanka at the airport were li chiang, chinese minister of foreign trade, lu wei-chao, director of the asian affairs department of the foreign ministry, and leading members of departments concerned chang hsien-cheng, chang hsing-chiao and li feng.

sri lanka ambassador to china r.l.a.i. karannagoda arrived by the same plane.

also present at the airport were wife of ambassador karannagoda and diplomatic officials of the sri lanka embassy in peking.

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

Chih of Liuhsia Vituperates Confucius

by

T'ang Hsiao-wen (唐 曉 文)

(Peking Jen-min Jih-pao, February 26, 1974)

Confucius was the ideological representative of the decadent slave-owning aristocracy on the decline. All reactionaries of the past honored Confucius as the "sage" and even described him as the "greatest sage and ancient teacher" or the "paragon of all ages." The chieftains of the successive opportunist lines within the Party were all worshippers of Confucius, and the renegade and traitor Lin Piao was an out-and-out disciple of Confucius. On the other hand, the laboring people of all ages hated and despised Confucius in the extreme, and they severely rebuked and criticized his reactionary teachings. The case of Chih of Liuhsia vituperating Confucius as recorded by "Bandit Chih" in the Works of Philosopher Chuang more than 2,000 years ago is a resplendent page in the anti-Confucius history of the laboring people.

An Outstanding Leader of Slave Uprising

Chan Chih lived in Liuhsia (a place in the western part of Shantung Province today). That is why he was called Chih of Liuhsia. For more than 2,000 years, he had all along been smeared by the reactionary classes as a "leading bandit" and called by the name of "Bandit Chih." At present, this reversal of history should be reversed. Chih of Liuhsia was not a "leading bandit" but an outstanding leader of a slave uprising.

Chih of Liuhsia lived in the last years of the period of the Spring and Autumn Annals, a period of transition marked by great social upheaval from the slavery system to the feudal system in China. For the sake of rescuing the crumbling slavery system, the slave-owning aristocrats on the brink of extinction

oppressed and exploited even more ruthlessly the slave class and other laborers. The aristocrats at court led a life marked by arrogance, luxury, debauchery and idleness, while the laboring people were inadequately fed and clothed, and the heavy hard labor made it difficult for them to survive. Consequently, "everybody among the people was sick of the hard life and both men and women cursed it." The class contradiction became very acute, and large-scale slave uprisings broke out in many places. According to historical records, the laborers conscripted to build the city walls in the State of Ch'i rose to offer resistance, the "scattering of people" was reported in the State of Liang, the masses rose in insurrection in the State of Cheng, and the artisan slaves in the State of Wei encircled and attacked their sovereign. The slaves in various places used "swords, poison, water and fire" as weapons to seize "carriages, horses and furs" from the aristocracy and the rich. Chih of Liuhsia was an outstanding leader heading the armed uprisings staged by the slaves in the states of Ch'i and Lu.

Due to their class prejudice, the historians of the exploiting classes vigorously disparaged and smeared Chih of Liuhsia and very seldom recorded his deeds. But from the material available, it could be seen that Chih was a hero known for his valor in fighting, his ability to plan far ahead and his wit and courage. He had his theory and program, was good at organization and had the support of the masses. According to "Bandit Chih," Chih of Liuhsia "led his 9,000 men to run wild in the country and attack the feudal princes." Wherever he went, the slave-owning aristocrats ran away. The leading aristocrats withdrew themselves into the cities, and the minor aristocrats hid in citadels. None of them dared to offer resistance. It could be seen that his forces were so mighty and powerful that he constituted a grave threat to the reactionary rule of the slave-owning aristocrats. Chih's forces exerted a great influence as they fought from place to place. Therefore, his name "Chih" became a synonymn of so-called "mobsters" or insurgent slaves in various states at the time, and the very mention of "Chih" made the aristocratic lords tremble with fear.

Revolutionary violence "is an instrument used by a social movement to open up a way for itself and to destroy the rigid and moribund form of politics." ("Anti-Dühring) In class society, revolution by violence is a universal law governing the replacement of one kind of social system by another kind of social system. The slave uprising led by Chih of Liuhsia was a great attempt made by the exploited classes to solve social contradictions with revolution by violence in Chinese history. It was really very good indeed that the slaves who had for a very long time been under pressure at the lowest stratum of society should rise in revolt, shatter the shackles imposed on them by the slave-owning aristocracy and rock the economic base and superstructure of the slavery system, thus vigorously pushing history forward. Some progressive people who advocated reform in history had positively evaluated the slave uprising led by Chih of Liuhsia. Philosopher Hsün, a thinker of the newly emerging landlord class and a pioneer of the Legalist school, admitted that Chih was eloquent and persuasive and enjoyed some prestige among the populace of the lower strata. He said that Chih's "repute was like the sun and the moon and was passed on endlessly along with Shun and Yü." ("Pu Kou" in Works of Philosopher Hsün) Subsequently, some progressive thinkers also described Chih of Liuhsia as the "most eminent" sage of the insurgent people.

However, the decadent slave-owning aristocrats on the decline bitterly hated and mortally feared the slave uprising led by Chih of Liuhsia. They slandered Chih of feeding on human flesh and drinking human blood and vilified him as a monster or "leading bandit" practicing murder for others' wealth. Confucius, this fellow who stubbornly defended the slavery system, hated Chih of Liuhsia to the bone. He viciously cursed Chih of Liuhsia for not abiding by the law and practicing filial piety. He looked upon him as "a scourge of the world" and was determined to remove this "scourge." Working in coordination with the slave owners who practiced suppression by violence, he pretended to be a friend with an ulterior object in view. He personally went to induce Chih of Liuhsia to capitulate. After he saw Chih, he bowed to him again and again and tried his utmost to humor and flatter him. He vainly attempted to hoodwink Chih with benevolence, righteousness and virtue, and used the bait of "building a big city several hundred li in circumstance" and "honoring the general as a feudal prince" to lure Chih into laying down arms and docilely pleading allegiance to the slave-owning aristocracy.

The slaves and the slave-owning aristocrats were unable to live peacefully together. Chih of Liuhsia had long ago seen through Confucius, this homeless dog that ran around to defend stubbornly the slavery system. He flew into a rage when he heard the name of Confucius. In great anger and with a hand on his sword, he angrily stared at and scolded Confucius with a finger pointing at his nose. Chih of Liuhsia severely rebuked Confucius for taking the reactionary stand of restoration and retrogression. He refuted the reactionary theory of the latter and exposed his "tricky and hypocritical" countenance. Dumbfounded and in great panic, Confucius felt most embarrassed. In the eyes of Chih of Liuhsia, this hero who had known the bitterness of the slavery system and was resolved to bury his criminal system, Confucius who was honored by the reactionaries of all ages as the "sage" was nothing more than a clown worth not a dime. In his struggle against Confucius,Chih of Liuhsia showed his dauntless spirit of heroism and revolutionary fighting spirit.

Speaking Sternly and Forcefully for the Cause of Justice, Chih Vituperates Confucius

When Confucius met Chih of Liuhsia, he openly slandered the slave uprising led by Chih as a disgraceful act, and called on Chih to follow the doctrine of the Confucian school, to emulate "the deeds of the sages and scholars of talent" and "to lay down arms, look after his brothers and offer sacrifices to their ancestors together." Confronted by such reactionary preaching of Confucius with an ulterior object in view, Chih of Liuhsia mercilessly exposed and criticized him to his face.

The Ancient Kings Are All "Trouble Makers" Unworthy of Emulation

Chih of Liuhsia firmly refuted the reactionary view of emulating the ancient kings, restoring the old order and practicing retrogression advocated by Confucius. What Confucius called "offering sacrifices to ancestors together" and emulating the "sages" was aimed at realizing his reactionary political program of "subduing one's self and returning to propriety," and upholding and restoring the

laws and institutions and social order of the slavery system of Western Chou which was already on the decline and in disintegration. Because of this, he made an exaggerated description of the slave-owning society of the Yin or Shang and Western Chou dynasties as though it were a flawless fairyland in the world. He beautified such chieftains of the slave-owner class as T'ang of Shang and King Wen of Chou as the "greatest sages" of high virtue and great repute, and called on people to worship them. Chih of Liuhsia refuted such "talks" by Confucius as nonsense. He sternly denounced the tyrannical rule of the slave-owning aristocracy and exposed the corruption and darkness of the slavery system. He sharply pointed out that the chieftains of the slave-owning aristocrats were not any "sages" as advertised by Confucius but were "trouble makers" whose deeds were "most disgraceful" and who bullied and oppressed the people and denied them of a peaceful life. The society under their rule was not any fairyland in the world, but a most illogical society marked by the oppression of men by men "with the strong bullying the weak and the majority bullying the minority."

Chih of Liuhsia was of the view that only a society in which "people till land for food, weave cloth and harbor no evil intention for each other," in other words, a society free from exploitation and oppression, was a society of high morality. This deeply bared the yearning of the broad masses of the slave for emancipation from exploitation and oppression. Chih of Liuhsia denounced Confucius for "speaking in defense of the ways of King Wen and King Wu in the country," and described this as an attempt to seek "wealth and high position" for himself and to uphold the dominant position of the slave owners so as to keep the slaves continuously in the abyss of darkness. Chih of Liuhsia held in great contempt the power, influence, standing and luxurious life of a "feudal prince" which Confucius used to lure him. He pointed out that it was most disgraceful to lead the parasitic life of being fed without doing any work and that the rule of the slave-owning aristocrats would not last long. He said that their "line of succession would become extinct" and that they would not come to a good end. This clearly showed that the slaves would never agree to Confucius' desire to restore the system of slavery.

By criticizing and refuting Confucius' stand for restoration and retrogression, Chih of Liuhsia showed that the slaves were not afraid of their "ancestors" and the "sages" and that they were imbued with the revolutionary and rebellious spirit marked by their resolution to overthrow the old system. No matter whether the reactionaries resorted to deceit or suppression by violence, they could not prevent the wheel of history from rolling forward. Chairman Mao pointed out, "The Chinese people could not forbear the rule of dark forces, and they always used the revolutionary means to attain the object of overthrowing and transforming such rule."

The Doctrine of "Filial Piety and Brotherly Subordination" Is a Fallacy for Hoodwinking the World and the Masses

The doctrine of Confucius was a reactionary theory with the restoration of the rites of Chou as the object and "benevolence" as the core. This doctrine took "filial piety and brotherly subordination" as the foundation of "benevolence," and held that only "filial sons" could become "loyal ministers" of states based on the system of slavery. Confucius' doctrine of "filial piety and brotherly subordination" was entirely for upholding the caste system and patriarchal system of

the slave-owning aristocracy--"when the prince is prince, the minister is minister, the father is father and the son is son." The sharp eyes of Chih of Liuhsia saw through the reactionary nature of Confucius' doctrine, and he hit the nail on the head pointing out: It was out of his desire to become a feudal prince with riches and honors and for the purpose of ruling the people that Confucius "recklessly advocated filial piety and brotherly subordination." Chih cited a host of facts to eloquently expose the deceit of Confucius' doctrine of "filial piety and brotherly subordination." As he saw it, all those who were eulogized by Confucius as "loyal ministers" and "scholars of virtue" were accomplices to kings and princes who practiced blackmail toward the laboring people, or the loyal lackeys of the aristocratic lords. Their so-called "virtuous" conduct could only "be laughed at by the world" and were "unworthy of admiration." Those "loyal ministers" and "scholars of virtue" who were loyal to and died for the slave owners were nothing more than pigs and dogs lying dead in the stinking ditches.

Chih questioned Confucius to his face: You think that your own teachings are good for the whole country. Why is it then that you have been expelled by the State of Lu, are unable to establish a foothold in the State of Wei, are ignored by people in the State of Ch'i and have been encircled and attacked in Ch'en and Ts'ai? Why is it that you have to rush from place to place, have run into snags everywhere and "are unable to find someone to employ you in the whole empire?" "Can it be said that your doctrine is of any worth?" Such criticism which was satisfying in every respect thoroughly exposed the ugly countenance of the "loyal ministers," "scholars of virtue" and "superior men" eulogized by Confucius and his ilk.

Taking the revolutionary stand of offering resistance to the practice of oppression by slave-owners, Chih of Liuhsia was of the opinion that it was entirely logical for the slave to rise in revolt and wrest back from the slave-owning aristocrats the wealth they themselves had created. Based on the practice of struggle by the slave class, he gave brand-new interpretations to the categories of moral principles such as bravery, righteousness, wisdom and benevolence. He said: "When the slaves fight against the aristocrats, they charge at the head in disregard of their own safety. This is bravery. When the forces shift positions, they are the last to retreat. This is righteousness. They are good at analyzing the situation and mastering the initiative in battle. This is wisdom. The booties captured are equally divided. This is benevolence." ("Spring and Autumn Annals of the House of Lü") While criticizing Confucius' doctrine of "filial piety and brotherly subordination," this outstanding leader of slave uprising was at the same time the first one who brought forward in actual life the moral criteria of the slave class that was antagonistic to the slave-owner class in Chinese history. This deeply attested to the truth that in class society "morality has always been class morality; it has either justified the domination and the interests of the ruling class, or, ever since the oppressed class became powerful enough, it has represented its indignation against this domination and the future interests of the oppressed." ("Anti-Dühring) The moral criteria put forward by Chih of Liuhsia represented the resistance of the oppressed slaves against the slave-owners. On the other hand, Confucius' doctrine of "filial piety and brotherly subordination" was an ideological weapon for all reactionaries to uphold their reactionary rule, and as far as the laboring people were concerned, it was entirely a fallacy for hoodwinking the world and the masses.

Confucius Is a "Crafty Hypocrite," a "Leading Bandit" of the World

Confucius preached benevolence, righteousness and morality all the time, put on airs, assumed a dignified look, and disguised himself as "a sage by birth." His disciples and followers boosted him up even further to scare people. They said, "But for the birth of Confucius, the millenniums would be like a long dark night." However, when this "sage," donning a magnificent hat and wearing a flowing robe, courteously came to see Chih of Liuhsia, his hypocritical look was at once ripped apart. When Chih of Liuhsia heard that Confucius came to see him, he pointed out with contempt that this fellow was a "crafty hypocrite" from the State of Lu, a crafty and cunning hypocrite good at the use of honeyed words. He sternly and severely rebuked Confucius as a double-dealer with sweet words but a wicked heart who was "fond of flattering you to your face" and was "also fond of disparaging you behind your back"; a parasite who drew nourishment from the people, "feeds on grain without tilling land and wears clothes without weaving cloth"; a reactionary politician infatuated with the search for offices, riches and honors who "wags his tongue to spread scandals." Confucius and his disciples cursed Chih of Liuhsia as a "leading bandit" who gave "greater weight to gain than righteousness" and smeared him as "Bandit Chih." But Chih enumerated all kinds of sinful acts committed by Confucius in making use of false words and deeds to mislead the world and go after fame and gain. Giving tit for tat, he pointed out that Confucius was the real bandit and said, "No bandit was greater than you." He resolutely put this cap of "leading bandit" on the head of Confucius and called him "Bandit Confucius" "guilty of the most serious crimes."

Was Confucius a "sage" or a leading bandit, a "superior man" or a "crafty hypocrite"? The reactionary ruling classes and the laboring people gave distinctly opposite replies to this question. As the great revolutionary Lu Hsün had declared, "Confucius in China has been played up by those in power, is the sage of those in power or those who aspire to come to power, and has nothing to do with the ordinary people." ("Confucius in Contemporary China") The laboring people have all along looked upon Confucius as a hypocrite with the thought of a bandit or harlot, a reactionary fellow attempting to go against the tide.

Chih of Liuhsia vituperated Confucius with his finger pointing at the nose of the latter. He assumed a clearcut stand, and was courageous and fearless because his refutation was based on sound reason and well-founded. The plot of Confucius to lure Chih into capitulation thus ignominiously went bankrupt. Finally, Chih categorically declared, "Confucius, what you have said are all opposed by me. You better get away quickly and let me hear no more of your nonsense!" Having been vituperated by Chih, Confucius was so dazed that he was unable to calm himself. When he left and mounted his carriage, the reins slipped thrice from his trembling hands. "He stared blankly ahead and looked very pale." Like a fierce dog given a sound beating, he slipped away in despair with his tail in between his legs.

The lowly are most intelligent; the elite are most ignorant. As a thinker of the slave-owning aristocracy, Confucius basically despised the laboring people. He nonsensically said, "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain" (Li Jen" in Confucian Analects), and smeared the laboring people as having no moral principles,

coverting for minor gains and fit only to work in the fields as the tools of the aristocratic lords. However, this "superior man" Confucius was defeated in his struggle with Chih of Liuhsia. This graphically showed that the slaves who were disparaged as lowly and humble by the slave-owning aristocrats were most diligent, most courageous and most intelligent; they were persons of great achievements who destroyed the old world and pushed history forward. But Confucius and his disciple who regarded themselves as the "elite" and who bullied and oppressed the masses and despised productive labor were most corrupt, most reactionary and most ignorant.

Many statesmen and thinkers in history had opposed Confucius to varying degrees. But a person like Chih of Liuhsia who negated the slavery system based on the exploitation and oppression of man by man and who so sharply and penetratingly criticized and repudiated all representative figures of the slave-owning aristocracy ranging from the kings, princes and "sages" to the "loyal ministers" and "scholars of virtue," was seldom seen. Chih was capable of doing this because he had suffered deeply from exploitation and oppression under the slavery system, and understood very well the reactionary essence of Confucius' set of doctrines. This shows that the laboring people have always been the main forces against Confucius in history.

Lin Piao Is "Bandit of Confucius" of Contemporary China

This face-to-face struggle between Chih of Liuhsia and Confucius symbolized the acute struggle between the slave class and the slave-owning aristocracy more than 2,000 years ago. The reactionary call of Confucius for the restoration of the slavery system was firmly opposed by the slave class represented by Chih of Liuhsia. The set of reactionary fallacies publicized by Confucius had already been smashed to smithereens by the insurgent slaves. However, the reactionaries of later ages always used the doctrines of Confucius and Mencius as their reactionary ideological tool to fool the people and uphold their rule. The bourgeois careerist and conspirator Lin Piao was a faithful disciple of Confucius. He desperately clung to the tablet of Confucius, used Confucius' set of fallacies as his ideological weapon to change the basic line of the Party for the whole historical period of socialism in a vain attempt to topple the proletarian dictatorship, restore capitalism and set up the fascist dynasty of the Lin family in China.

Lin Piao took over from Confucius this reactionary slogan of "subduing one's self and returning to propriety," plotted to restore capitalism, and looked upon this as the most important of all things. He followed the example of Confucius in "promoting the ways of King Wen and King Wu," and tried to emulate "the behavior of the sages and scholars of virtue" in turning back the wheel of history. He and Confucius alike were reactionaries going against the tide of history.

Lin Piao adopted Confucius' idealist theory of innate genius as his anti-Party theoretical program. He compared himself to the "celestial horse" and described himself as a "luminary" "sage," but looked down upon the laboring people as the "ignorant masses" who were interested only in "making money" and "getting hold of rice" and fundamentally knew nothing of the revolutionary truth. This is in every way a reprint of the fallacy of the disciples of Confucius who slandered Chih of Liuhsia of "working tirelessly for gains."

Lin Piao plagiarized Confucius' set of fallacies on "virtue," "benevolence and righteousness," "loyalty and forbearance," gave them the historical materialist label, and used them to attack the proletarian dictatorship. He clamored that "those who depend on virtue prosper and those who depend on force perish." He cursed the dictatorship of the proletariat as "tyrannical" and "dictatorial" and called on us to practice "benevolent government" toward the toppled landlords, rich peasants, counter-revolutionaries, bad people and rightists as well as the monsters and demons. He and Confucius alike were spokesmen for the reactionary classes on the verge of extinction.

Lin Piao plagiarized the reactionary tactic of Confucius who preached that "lack of forbearance in small matters upsets great plans." He formed factions for selfish ends and hatched conspiracies and plots. He "never showed up without a copy of Quotations in hand and never opened his mouth without shouting 'Long live'." He urged himself to exercise "forbearance" and adopted the stratagem of "obscurity" to wait for the right opportunity in a vain attempt to bring into realization his great plot of overthrowing the dictatorship of the proletariat. This fellow Lin Piao made maximum use of honeyed words and went to the extreme in doing bad deeds. He was precisely a "crafty hypocrite" known for his "false words and deeds"--a term used by Chih of Liuhsia to vituperate Confucius more than 2,000 years ago.

The renegade and careerist Lin Piao sought help from the ghost of Confucius, and plotted to usurp and seize supreme power in the Party and the State and to capitulate to Soviet revisionist social-imperialism. He was a simon-pure traitor, the "Bandit Confucius" guilty of terrible crimes in contemporary China. But it is by no means easy for the mayflies to topple a giant tree. The criminal plot of Confucius to restore the slavery system had ignominiously went bankrupt more than 2,000 years ago. The plot of Lin Piao to restore capitalism failed even more disastrously. With his torn spear sunk into the sand, he crashed to his death over Undur Khan in Mongolia. All tough guys who vainly attempted to check the forward movement of the wheel of history never came to a good end!

At present, a political struggle and ideological struggle to criticize Lin Piao and Confucius is going on and gaining depth throughout the country. The broad masses of workers, peasants and soldiers are charging forward to take enemy positions and are playing the role of the main force. "The people, and the people alone, are the motive force in the making of world history." Since the vituperation of Confucius by Chih of Liuhsia, the laboring people have waged uninterrupted struggle for a long time against the doctrines of Confucius and Mencius. However, the slaves of the slave society and the peasants of the feudal society were not the representatives of the advanced mode of production, and due to the limitations of historical conditions, they could not make use of scientific revolutionary theories to thoroughly overcome the doctrines of Confucius and Mencius. Today, the laboring people of China under the leadership of the proletariat are the masters of the country. Fighting on the forefront of the three great revolutionary movements and with Marxism-Leninism-Mao Tse-tung's thought as weapon, they are most capable of grasping the essence of the reactionary thought of Confucius and hit it at the vulnerable spot. We must seriously study works by Marx and Lenin and Chairman Mao's writings, study the series of instructions given by Chairman Mao and the

relevant documents stipulated by the Party Central Committee for the criticism of Lin Piao and Confucius. We must do away with blind faith, emancipate our minds, carry forward the proletarian revolutionary spirit of going against the tide, thoroughly criticize and repudiate the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line, and fight a good battle in the criticism of Lin Piao and Confucius. We must never recall our troops without winning a total victory.

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About the Anti-Confucius Deeds of Chih of Liuhsia

by

T'ang Hsiao (汤啸)

(Peking Jen-min Jih-pao, February 26, 1974)

At the end of the period of Spring and Autumn Annals marked by the transformation of the slavery system into the feudal society, the slaves and the slave-owners fought a life-and-death battle. At the time, Chih of Liuhsia led the insurgent forces of the slaves to pound violently against the decadent slavery system, thus striking a heavy blow on the ruling classes. Chih of Liuhsia, the outstanding leader of the slave uprising, had angrily rebuked Confucius, the ideological representative of the slave-owning aristocracy on the decline. The chapter "Bandit Chih" in the Works of Philosopher Chuang is precious histtorical material recording how Chih of Liuhsia opposed Confucius.

However, those who gave annotations to the Works of Philosopher Chuang in the past were in most cases the disciples of Confucius. Out of their class prejudice, they denied that there was actually such a person as Chih of Liuhsia and that the vituperation of Confucius by Chih of Liuhsia had actually taken place. By this means, they basically covered up the criminal acts of Confucius. This is a distortion of historical facts.

According to the documentary records we have examined, there was actually such a person as Chih of Liuhsia. Among the writings of early Ch'in, Chih of Liuhsia was mentioned in five chapters--"Bandit Chih," "P'ien Mu," "Ch'ü Ch'ieh," "Tsai Yu," and "T'ien Ti"--in the Works of Philosopher Chuang; two chapters--"T'eng Wen Kung Part II" and "Chin Hsin Part I"--in the Works of Mencius; seven chapters--"Ch'üan Hsüeh," "Pu Kou," "Jung Ju," "Ju Hsiao," "Wang Chih," "Hsing O" and "Fu"--in the Works of Philosopher Hsün; "Shou Tao" in the Works of Philosopher Han Fei; and "Tang Wu" in the Spring and Autumn Annals of the House of Lü. Chih of Liuhsia was mentioned in a total of sixteen chapters in five works. In the Han Dynasty, Szu-ma Ch'ien who was well known for "collecting and putting together all anecdotes and past events of the empire" devoted two chapters of his Records of the Historian to narrate the revolutionary activities of Chih of Liuhsia. Materialist thinker Wang Ch'ung who was strong in critical spirit also recorded and narrated the revolutionary activities of Chih of Liuhsia in his essays entitled "Lun Heng" and "Ming I." The stories they told were mainly the same as "Bandit Chih" in the Works of Philosopher Chuang. This showed that the deeds of the slave uprising led by Chih of Liuhsia spread far and wide and were reflected in the works of many persons. This also showed that Chih of Liuhsia was a figure of considerable influence in history.

The dates of birth and death of Chih of Liuhsia can no longer be verified. But in the writings of early Ch'in, some authors often mentioned Chih of Liuhsia as the opposite of Tseng Ts'an and Shih Ch'iu who were the contemporaries of Confucius. It can be seen from this that Chih and Confucius were contemporaries. Apart from this, Chih of Liuhsia was often described as "Bandit Chih" in the writings of early Ch'in. The character "tao" (盜) or "bandit" was first used in

he period of the Spring and Autumn Annals. In the Works of Mecius (墨子), he words "bandit" and "rebel" were used side by side. What the exploiting lasses called "bandits" at the time actually referred to the armed groups of he revolutionary masses. This also showed that Chih of Liuhsia lived in the eriod of the Spring and Autumn Annals. According to textual research, the home lace of Chi of Liuhsia, elder brother of Chih, was "in the southern part of Ch'i nd the northern part of Lu, or at the border of the two states" (the western part f Shantung today). The home place of Chih of Liuhsia should also be there.

The story of Chih of Liuhsia opposing Confucius was recorded and arrated not only in "Bandit Chih" in the Works of Philosopher Chuang, but also n other writings. The chapter "Tang Wu" in the Spring and Autumn Annals of the ouse of Lü told the following story: Chih of Liuhsia said that after his death, n iron hammer should be put in his coffin so that when he met the six kings ncluding T'ang of Shang and King Wen of Chou and the five feudal lords including uan of Ch'i and Wen of Tsin, he could smash their heads with it. This fully howed that Chih hated to the bone Confucius who extolled the "ancient kings" nd "sages." The chapter "Tang Wu" also recorded the interpretations given by hih to the categories of moral principles such as bravery, righteousness, wisdom nd benevolence. Chih put forth the moral criteria of the slave class that ran iametrically opposite to the doctrine of "filial piety and brotherly subordina- ion" as publicized by Confucius. This showed that he had his own political heory. In the Records of the Historian Szu-ma Ch'ien mentioned that Chih of iuhsia "incessantly reminded his followers of justice" and energetically public- zed his revolutionary theories. In the chapter "Pu Kou," Philosopher Hsün also aid that Bandit Chih was good at debating and his arguments were so convincing hat his opponents were afraid of arguing with him. These materials and the hapter "Bandit Chih" which narrated how Chih of Liuhsia turned down Confucius ho induced him to surrender and how he strongly rebuked the criminal acts of the 'ancient kings" showed that his militant spirit of not yielding to the awe- nspiring display of military force and his aptitude for debating which made onfucius so embarrassed were in harmony and could be used to prove each other.

The chapter "Bandit Chih" was written by posterity in retrospect on the asis of the numerous legends bearing on the deeds of Chih of Liuhsia. We must eal with works of this kind with the class and class-struggle viewpoint and the lass-analysis method. The reactionary rulers of past ages all held that only heir official "records" and "biographies" were credible and reliable. As a atter of fact, most of these works distorted history and stood truth on its ead to serve their class interests. We are of the opinion that the laboring eople are the makers of history, and that the stories circulating among the labor- ng people are most reliable and can best reflect historical truth. In the case f works written on the basis of legends among the laboring people, it is in- vitable that some minor details are at variance (e.g., in years and details due o adulteration by the language and ideology of posterity). But by discarding he side issues and grasping the main body, eliminating the false and retaining he true, we can get hold of historical truth therefrom. We should also look at 'Bandit Chih" in this light.

At present, the struggle to criticize Lin Piao and Confucius is gaining depth, and the laboring people form the main force in the criticism of Lin Piao and Confucius. "Bandit Chih" is a piece of precious material for studying the criticism of Confucius by the laboring people in history.

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Jen-min Jih-pao Editorial: Further Criticism of "Restrain Oneself and Return to the Rites"

(NCNA-English Peking, Mar. 15, 1974)

following is the text of today's "people's daily" editorial entitled "further criticism of 'restrain oneself and return to the rites'":

at present, the people throughout china are concentrating their criticism on lin piao's counter-revolutionary revisionist line as expressed in "restrain oneself and return to the rites". the movement to criticize lin piao and confucius is developing soundly.

after the ninth national congress of the chinese communist party, when the people of the whole country were acting in response to chairman mao's great call "unite for one purpose, that is, the consolidation of the dictatorship of the proletariat" and continuing to push the socialist cause forward, lin piao and one of his sworn followers inscribed several scrolls in a dark corner with the words: "of all things, this is the most important: to restrain oneself and return to the rites". according to the "biographies of li ku and tu chiao" in the "history of the later han dynasty", after emperor chih of the eastern (later) han dynasty was murdered, the country was left without an emperor. the military lord li ku and others submitted a joint petition to supreme general liang chi, saying: "a new emperor should be enthroned at present", "of all things, this is the most important, for the prosperity or ruin of the country depends on it." lin piao put together "of all things, this is the most important" and "restrain oneself and return to the rites", and copied them time and again. this revealed his impatience to carry out his plot to usurp supreme power in the party and state and achieve his ambition to restore capitalism.

by advocating "restrain oneself and return to the rites", confucius intended to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity". he wanted to restore those slave states that were extinct, rehabilitate those aristocratic families that had lost their hereditary status, and reinstate the overthrown nobility. lin piao wanted to do likewise when he would become an "emperor" and carry out the programme "restrain oneself and return to the rites".

by "reviving states that are extinct", lin piao wanted to pull china back to the old semi-feudal, semi-colonial path, establish a fascist lin dynasty and restore a "state"

of the big landlord class and the big bourgeoisie. by "restoring families that have lost their positions", he wanted to change fundamentally the party's basic line and policies, "restore families" of the overthrown landlords and the bourgeoisie and restore their lost paradise. by "calling to office those who have fallen into obscurity", he was making bitter complaints on behalf of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists and reversing the verdicts passed on the chieftains of earlier opportunist lines so that these monsters and demons might come to power again.

lin piao's way of doing things ran completely counter to the law of historical development. what he pushed was a counter-revolutionary revisionist line of acting perversely, a line aimed at turning china's socialist history back. in criticizing lin piao's "restrain oneself and return to the rites", we must expose and condemn in a penetrating way his crimes in plotting to usurp party leadership and seize state power, to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity".

chairman mao points out: "retrogression eventually produces the reverse of what its promoters intend. there is no exception to this rule either in modern or in ancient times, in china or elsewhere." over the past two thousand years and more, from confucius down to lin piao, those heroes who clamoured "restrain oneself and return to the rites", attempted retrogression and restoration and wanted to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity", have all been smashed by the wheel of history. today, in the historical conditions of the dictatorship of the proletariat, there is still less hope for anyone going backwards. one of the important questions in criticizing lin piao's "restrain oneself and return to the rites" and linking it with major issues of right and wrong in the current class struggle and two-line struggle is to adopt a correct attitude towards the great proletarian cultural revolution and expose and condemn lin piao and his sworn followers' crimes in plotting a restoration, and consolidate and develop the big achievements of the great proletarian cultural revolution.

is the great proletarian cultural revolution absolutely necessary and most timely or not? is it fine or terrible? should we consolidate and develop the great achievements of this revolution and keep to the socialist road or go backwards and restore capitalism? our comrades must take a clear-cut stand on these questions of principle. by frenziedly

attacking the great proletarian cultural revolution, the lin piao anti-party clique vainly attempted to turn the wheel of history back. all reactionaries at home and abroad, including soviet revisionist social-imperialism, the chiang kai-shek clique and the handful of unreformed landlords, rich peasants, counter-revolutionaries, bad elements and rightists and counter-revolutionary revisionists, are attacking the great proletarian cultural revolution. this is determined by their class nature. they are also doing their utmost to attack, slander and sabotage the movement to criticize lin piao and confucius. we must give a forceful rebuff to slanders and attacks by the class enemies. as for those comrades in our own ranks who have made mistakes and even serious mistakes, we should adopt the principle of "learning from past mistakes to avoid future ones and curing the sickness to save the patient" and help them to change their stand and return to chairman mao's proletarian revolutionary line.

let us achieve still greater unity and win still greater victories in the struggle to criticize lin piao and confucius.

Article Criticizes Lin Piao and Confucius' "Doctrine of the Mean"

(NCNA-English Peking, Mar. 16, 1974)

"in class society, the struggles between antagonistic classes, between slave-owners and slaves, landlords and peasants, capitalists and workers, are life-and-death struggles. they have nothing to do with the doctrine of the mean."

this statement was included in a recent article in the "people's daily" by kuo feng-lien, newly appointed secretary of the party branch of the tachai production brigade, a nationally-known farming unit. she is a former leader of the tachai "iron girls" team.

in her article entitled "road of tachai is road of struggle", kuo feng-lien said confucius advocated the doctrine of the mean to make people act strictly in line with the system of classification under slavery of the western chou dynasty, without deviation or alteration.

"in short, confucius' doctrine of the mean opposed social reform and wanted the working people to remain slaves forever, without the least resistance," she said.

"the aim of lin piao in peddling the doctrine of the mean was to benumb the fighting will of the revolutionary people and make it easier for bad elements like him to restore capitalism and turn the wheel of history backward," she added.

"the history of tachai's development in the two decades and more since liberation is a history of struggle against restoration and retrogression, persistence in continuing the revolution and uninterrupted criticism of the doctrine of the mean."

in 1953, the poor and lower-middle peasants of tachai set out on the road of collectivization which they had looked forward to for many years. the cooperative grew to 49 households. at this moment, however, the renegade, hidden-traitor and scab liu shao-chi began swinging his axe at the agricultural cooperatives, blaming them for growing too fast. adhering to the road of cooperation charted by chairman mao, the tachai party branch stood firm against this. not a single household withdrew from the tachai cooperative, and it continued to improve.

china's national economy encountered temporary difficulties in 1960. in a wild attempt to restore capitalism and turn the wheel of history back, liu shao-chi frantically pushed "san tzu yi pao" and the "four freedoms". ("san tzu yi pao" means the extension of plots for private use, the extension of free markets, an increase in small enterprises with sole responsibility for their own profits or losses and fixing of output quotas based on the individual households; the "four freedoms" are freedom of usury, hiring labour, land sale and private enterprise.) certain members of the party committee of hsiyang county, in which tachai is situated, followed this revisionist line which seriously undermined the socialist economy. the tachai party branch persisted in giving the commune members a socialist education, resolutely opposed the capitalist road and stuck to the socialist road. as a result, tachai's collective production grew from year to year, the life of the commune members improved steadily and their contribution to the state grew.

tachai was struck by an extraordinary flood in 1963. taking advantage of the serious ravages to the farmland, crops and houses, a rich peasant element imagined the time had come to restore capitalism and tried secretly to incite people to leave the collective and work on their own. comrade chen yung-kuei led the commune members in struggling against this fellow and exposing the class enemy's schemes for a restoration, thus arousing the people's socialist enthusiasm to overcome the natural calamities by relying on their collective strength. fighting with a revolutionary spirit of self-reliance and hard work, we finally won tremendous victories in rebuilding without depending on state relief grain, money or

material. we were able to provide sufficient food for everyone in the village, raise a sizable public accumulation fund and sell the state large amounts of surplus grain.

the cadres and commune members of tachai in 1964 waged an acute struggle against liu shao-chi's revisionist line which found expression in his sham socialist education and real attempt at a restoration. they made a thorough-going exposure of the plots of liu shao-chi and his agents in shansi to discredit tachai, the national pace-setter commended by chairman mao himself.

the tachai brigade has since 1971 carried out a movement to criticize lin piao and rectify the style of work, using the party's basic line as its guiding principle. the commune members have conscientiously reviewed the history of the struggle between the two roads and two lines in tachai and criticized lin piao's crimes in trying to usurp party leadership, seize state power and restore capitalism.

kuo feng-lien wrote: "under the guidance of chairman mao's revolutionary line, the poor and lower-middle peasants of tachai have built a new socialist tachai after repeated struggles against class enemies, against the revisionist line, against capitalist tendencies, against bourgeois ideology.

"in the current movement to criticize lin piao and confucius, we recall the history of tachai, study the party's basic line and reread chairman mao's 'report on an investigation of the peasant movement in hunan' and other brilliant works by him. our commune members say that only by recalling the miseries in the old society and reviewing the history of the struggle between the two lines can we criticize lin piao and confucius penetratingly and thoroughly, and raise our consciousness of class struggle and two-line struggle."

chairman mao teaches: "in the realm of politics and ideology, a very long period of time is needed to decide 'who will win' in the struggle between socialism and capitalism. several decades won't do it; success requires anywhere from one to several centuries." so she wrote: "since classes still exist, there must be class struggle and struggles between progress and retrogression, between revolution and restoration."

"the great proletarian cultural revolution initiated and led by chairman mao has won great victory and advanced china's cause.

"the lin piao anti-party clique has been smashed, but class struggle and the two-line struggle tell us that the overthrown class enemies will certainly not accept their defeat and they want another trial of strength with us. the struggles between the two classes, the two roads

and the two lines still exist and there is still the danger of capitalist restoration. we can achieve communism only by acting in accordance with the communist philosophy of struggle, struggling to the end," kuo feng-lien wrote.

she continued: "the doctrine of the mean is a reactionary ideological weapon which the landlord class, the bourgeoisie and their agents within our party use to negate class struggle and advocate class conciliation, obstruct social transformation and stage counter-revolutionary restoration.

"we will bear in mind the party's basic line for the entire historical period of socialism and always keep to the marxist philosophy of struggle," kuo feng-lien wrote in conclusion.

PLA Mobile Propaganda Team Criticizes Doctrines of Lin Piao, Confucius

(NCNA-English Peking, Mar. 16, 1974)

a propaganda team organized by the eighth company of the armoured corps of the chinese people's liberation army peking units is touring barracks in the movement to criticize lin piao and confucius.

a deputy company political instructor, a platoon leader, a tank commander, a driver, a gunner and a cook make up the team which was formed at the time when the company's movement to criticize lin piao and confucius developed in depth.

since the start of the movement, the company's party branch has organized the commanders and fighters to make an earnest study of chairman mao's instructions and party central committee documents on criticizing lin piao and confucius. they had discussions on the great significance of the movement and analyzed and criticized the reactionary fallacies of lin piao and confucius point by point. the commanders and fighters learned from each other and raised their political consciousness so that their criticism hits the heart of the matter.

leading comrades implemented this teaching of chairman mao's "officers teach soldiers, soldiers teach officers and soldiers teach each other." that led to the organization of the mobile propaganda team.

chao wen-pin, a soldier from a poor peasant family, exposed the counter-revolutionary essence shared by lin piao and confucius from three aspects. he said that firstly their political lines were the same. they both advocated "restraining oneself and returning to the rites", opposed social transformation and insisted on restoration and retrogression. lin piao's counter-revolutionary programme for an armed coup d'etat, the "outline of 'project 571'" was a refurbished version of the reactionary political programme to confucius' "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity." secondly, they were similar in ideological line, both advocating the theory of innate genius that some are "born with knowledge" and the idealist view of history that "the highest are the wise and the lowest are the stupid". by posing as a "sage" and a "heavenly horse", confucius and lin piao aimed at restoring the old systems. thirdly, as to their class nature, both were watch-dogs working in the interests of the exploiting classes. confucius wanted to "rectify titles" for the slave-owners and lin piao attempted to seize power for the overthrown landlord class and the bourgeoisie; they both represented reactionary classes.

a cook named hsu chang-yu related his own experience to illustrate his criticism of the reactionary fallacy of innate wisdom advocated by lin piao and confucius. he said: "before joining the army, i did not know how to grow vegetables. when this became part of my work, i followed chairman mao's teaching: 'all genuine knowledge originates in direct experience'. i learned from poor and lower-middle peasants in neighbouring villages and accumulated experience through practice. last year we had a good vegetable harvest on newly reclaimed land. i can now grow a dozen kinds of vegetables. this shows that man's knowledge and capability come only from practice and that there is no innate knowledge. since confucius palmed himself off as a 'sage' who knew everything, why then could not he grow grain and vegetables? since lin piao called himself a 'genius' born with all knowledge, how is it he did not predict his own death on undur khan? it shows what they advocated was nonsense. in advocating the theory of innate knowledge, they wanted to create public opinion for a restoration of the landlords and bourgeoisie."

deputy political instructor feng chien pinpointed how lin piao, like confucius, played counter-revolutionary double-dealing tricks. he said: "lin piao compared the proletarian headquarters to a 'tiger's lair'. this showed his deep hatred for our party and that he never belonged to our class. he put up with it while waiting for an opportune moment to launch a counter-attack against the proletariat."

the mobile propaganda team has been touring the p.l.a. peking units for two weeks, drawing well over 10,000 listeners and arousing warm response.

Criticism of Lin Piao and Confucius Boosts Factory Output

(NCNA-English Kwangchow, Mar. 15, 1974)

in criticizing lin piao and confucius, the party committee of the kwangchow sewing machine factory encouraged cadres and workers to keep to the policy of "grasping revolution and promoting production". they overfulfilled the state plans for the first two months of this year, with output of sewing machines 8.27 per cent over that for the same 1973 period and quality improved.

the output of the factory last year doubled that in 1965, the year before the great proletarian cultural revolution started. workers said that they would sharply criticize the lin piao anti-party clique's attempt to restore capitalism and to deny the cultural revolution. they promised to grasp revolution and promote production so as to consolidate and develop the tremendous victories of the great proletarian cultural revolution.

leading members at various levels of the factory, together with the workers, studied important directives by chairman mao and the party central committee on criticism of lin piao and confucius. they ran study classes to train activists for the movement. the factory has held more than 500 big and small meetings to condemn lin piao for trying to stage a capitalist restoration by his use of confucius' tune "restrain oneself and return to the rites".

the criticism of lin piao and confucius further inspired the workers' enthusiasm for socialism. various sections of a workshop coordinated their efforts and production rose steadily. workers of the galvanizing workshop criticized lin piao's theory of innate genius and confucius' reactionary fallacy that "only the highest who are the wise and the lowest who are the stupid cannot be changed". the workers relied on their collective strength and wisdom to work out measures to raise the quality of products.

in early february production dropped in a work team of the machine parts shop because the welder needed to be repaired. the women workers in the shop criticized the reactionary fallacies of lin piao and confucius of looking down on women. with a daring spirit, they repaired the welder themselves and completed their monthly quota two weeks ahead of time. this was their forceful answer to male chauvinism spread by confucius and lin piao.

WOMEN NAVIGATORS

Brave Women Navigators in East China

(NCNA-English Nanking, Mar. 15, 1974)

eighteen girls, most in their teens, are in charge of an inland waterway fleet consisting of a motor junk and five wooden boats in east china's rich and picturesque kiangsu province.

the 015 fleet of the changchou navigation company overfulfilled its 1973 state transportation plan by 28 per cent and has become advanced fleet in the company. people call it a "red detachment of women" on the water.

their consciousness of class struggle and the struggle between the two lines raised during the great proletarian cultural revolution, these girls led by 23-year-old party member chang ken-ti proposed setting up the fleet at the end of 1972. the party organization of the company supported the idea and helped the girls. leading members of the company went on their boats to hear their opinions and help solve problems. veteran boatmen also gave them concrete guidance in helping improve their work and raise their political consciousness.

20-year-old chiang wang-nien was elected to take charge of transport work. she got up early and went to bed late, working hard to increase the cargo volume. she contacted freight chargers in advance as to where the cargo was to be loaded or unloaded and won warm praise from them.

when she first came to the fleet, 26-year-old pilot chien hsiao-tung asked veterans to help her become familiar with the channel. she studied hard and has piloted the fleet safely over the past year and more.

the fleet organized a shock brigade to assist dockers with their work. this sped up loading and unloading, shortened the time at anchor and raised efficiency of transport.

a large quantity of goods had to be loaded quickly one day. the dockers, working alone, would take a whole day to carry the goods. the members of the shock brigade decided to help and the task was finished in one morning.

the fleet always helps others if it can. the fleet transported a large quantity of building material for a production brigade last september. on their way, the girls encountered an obstacle underwater blocking their passage. they then poled the boats past the obstacle and the fleet arrived at the production brigade in time. the girls then joined the commune members in unloading the boats.

the poor and lower-middle peasants said: "if you unloaded the boats at that spot, we would have mobilized people to carry the building material. you work in our interests."

representatives of this fleet have taken part in provincial and municipal women's congresses.

in the current movement to criticize lin piao and confucius, the girls seriously study chairman mao's works and the directives of the party central committee on criticizing lin piao and confucius. they criticize the reactionary fallacies of lin piao and confucius that call for "restraining oneself and returning to the rites" and looking down on women.

since february they have held 16 big and small criticism meetings. these raised their political enthusiasm and promoted production. their february transport plan was completed in twenty days.

MODEL DEPARTMENT STORE

Department Store Serving People Wholeheartedly

(NCNA-English Hofei, Mar. 15, 1974)

the department store on huaiho road in pengpu city, anhwei province, is praised by tens of thousands of customers daily for having lived up to the sign "serve the people heart and soul" inscribed on a tablet above the entrance of the store.

24-hour store

the huaiho road department store is open round the clock. but before the great proletarian cultural revolution, the shop did business only in the day-time. during the cultural revolution, the shop assistants criticized liu shao-chi's revisionist line in commerce which put profit first. they prolonged the store's business hours to midnight. but there were still customers coming to knock at the door even after midnight. should they further lengthen their business hours? the shop-assistants discussed the matter.

pengpu is an industrial city with a population of 400,000 and a railway hub where many night-shift workers and travellers buy things at night. in view of this, the shop assistants all agreed that for the convenience

of the people the shop should be open round the clock. they proposed this to the leadership and won its support. over the past five years, the shop has never suspended business for a minute.

an incident involving 13 cents

one day a commune peasant came to the department store to buy a can of condensed milk for his ailing mother. since there was no more condensed milk on the shelf, yu hsin-wen, a girl shop assistant, went to fetch him a can from the storehouse. but the batch that had just arrived was not priced for retailing. so she sold it at the price of former batches, in order not to keep the customer waiting.

that afternoon, however, yu hsin-wen found that the price of the newly arrived condensed milk had dropped and that she had overcharged the customer 13 cents. she decided to give him back the money but did not know his whereabouts. she contacted the hospital where his mother had stayed to get his address and learned that he lived some 10 kilometres away from the city, on the other side of the huai river. it was getting dark. should she go? yu hsin-wen reflected: "our relations with the people are not to be gauged by money. thirteen cents are not much but it concerns the prestige of our socialist commerce and our responsibility to the people."

so she and a workmate set out that evening. they crossed the huai river by ferry and then walked in haste. they got to the village and returned the 13 cents to the customer. the elderly peasant woman was deeply moved. she exclaimed: "why exclamation imagine you take such trouble for such a trifle, and in a dark night like this exclamation this is possible only for a socialist enterprise exclamation"

story of one shoe

not long ago the shop received a note from a retired worker requesting it to help him buy one rubber shoe because he had lost one shoe of a new pair.

the shop assistants got together to discuss the matter. should they sell the worker one shoe, how could they dispose of the other? but they noted that some of the customers did want to buy only one shoe. if their needs were not met, it would cause waste. so they decided to sell the retired worker a shoe. in order to avoid any loss on the part of the state, they placed a special order for one shoe to the local shoe factory. five days later the shoe was ready and the shop sent it to the retired worker.

when news got around that the shop sells single shoes, more customers came buying single shoes. some customers also ordered for special sizes. the shop helped all of them solve their difficulties.

as time went by, the shop assistants found that the many special orders caused the shoe factory some trouble. sometimes the workers of the shoe factory had to work extra hours to fulfil the special orders. this also delayed delivery. so the shop worked out an arrangement. thereafter the shop sold single shoes first and then collected the remaining single shoes after a certain period of time and sent them to the shoe factory to get the matching shoes made later. this arrangement saved the trouble of both customers and the factory.

the shop then started a "needed goods registry service" so that customers can order the goods they need but not in supply for the time being.

the shop has invited representatives of workers, residents and cadres to form a mass supervision committee to help the shop improve its work. the committee sits in session periodically to review comments from customers and discuss them with the shop leadership.

the shop also sells goods at factories, villages and construction sites where the shop assistants take the opportunity to collect opinions.

the good service of the shop has in turn won the hearts of the residents of the district. when business is particularly brisk on holidays, people in the neighbourhood volunteer to give a hand in selling goods.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Vice Premier Li Hsien-nien Meets Albanian Metallurgical Working Team

(NCNA-English Peking, Mar. 15, 1974)

vice-premier li hsien-nien this evening met and had a cordial and friendly conversation with the albanian metallurgical working team headed by zenel hamiti, vice-minister of industry and mines.

present on the occasion were albanian ambassador to china behar shtylla and commercial counsellor theohar fundo of the albanian embassy here.

the team members present were mirush puto, gaqo pendavinji, hysni dine, ilo karenxhi and roland avrami.

also present were fang yi, chinese minister of economic relations with foreign countries, chen shao-kun, minister of metallurgical industry, han tsung-cheng, vice-minister of economic relations with foreign countries, sun yu-yu, vice-minister of the first ministry of machine building, and yeh chih-chiang, vice-minister of metallurgical industry.

CHINA AND ARGENTINA

Chinese Acrobatic Troupe Gives Premiere in Argentina

(NCNA-English Buenos Aires, Mar. 14, 1974)

the premiere performance in argentina of china's wuhan acrobatic troupe took place this evening at the main hall of the presidential house.

when president general juan domingo peron arrived, he was warmly greeted by chinese ambassador cheng wei-chih. the president saw the performance in the company of the ambassador.

among other spectators were president of the house of deputies raul alberto lastiri, minister of the interior benito pedro llambi, minister of national defence angel

federico robledo, minister of economic affairs jose gelbard, minister of labour ricardo otero, minister of social welfare jose lopez rega, mayor of buenos aires jose embrioni, and other high officials of the federal government. members of the diplomatic corps in argentina were also present.

the stage was flanked by the national flags of argentina and china.

the curtain rose and two lively "lions" jumped onto the stage, immediately charming the audience. the "lion dance" drew repeated rounds of applause. the acrobatic troupe performed their skilful turns and graceful acts as the hall resounded over and over again with thunderous applause. at the end of the performance, a streamer inscribed with "long live the friendship between the chinese and argentine peoples" in chinese and spanish was unfurled on stage. this drew more tumultuous applause.

president peron and his private secretary, minister of social welfare rega, mounted the stage in the company of ambassador cheng wei-chih and leader of the troupe shen tsien. the distinguished guests shook hands with the acrobats, congratulated them on their success and had photographs taken with them. the whole audience rose to its feet in an enthusiastic ovation.

after the show, the argentine president gave a cocktail party in honour of the chinese troupe. the party proceeded in a cordial and friendly atmosphere.

CHINA AND JAPAN

Vice Premier Li Hsien-nien Meets Two Japanese Delegations

(NCNA-English Peking, Mar. 16, 1974)

vice-premier li hsien-nien this morning met and had a friendly conversation with two japanese delegations visiting china. one was the delegation of the council for the exhibition of the people's republic of china in tokyo, japan led by shigeo nagano, chairman, and kazutsura kawase, vice-chairman and director-general, of the council, and the other was the delegation of the council for the exhibition of the people's republic of china in osaka, japan, led by hiromu yamamoto, vice-chairman of the council.

japanese ambassador to china heishiro ogawa and japanese friends in peking yoshikiyo hyodo, kimiaki taira and hiroaki kitamura were present at the meeting.

on hand were yao yi-lin, chinese vice-minister of foreign trade, wang yao-ting, chairman of the china council for the promotion of international trade, and leading members of departments concerned wang hsiao-yun, wu shu-tung and li yung-ting.

Japanese Friends Leave Peking for Home

(NCNA-English Peking, Mar. 16, 1974)

shigeo nagano, chairman, and kazutsura kawase, vice-chairman and director-general, of the council for the exhibition of the people's republic of china in tokyo, japan, and members of the delegation led by them left here for home by air this afternoon.

they were seen off at the airport by hsiao fang-chou, vice-chairman of the china council for the promotion of international trade, heishiro ogawa, japanese ambassador to china, and japanese friends in peking.

the delegation arrived in china for a friendly visit on march 9 as guests of the china council for the promotion of international trade.

liao cheng-chih, president of the china-japan friendship association, met and feted the visitors.

Japanese Rightists Step Up Anti-China, Anti-Communist Activities

(NCNA-English Peking, Mar. 16, 1974)

of late, a handful of reactionary, right-wing elements in japan represented by seirankai (blue storm society) have been rampant in stepping up activities against china and communism and whipping up the revival of militarism.

a report says that seirankai elements in some places of the country called meetings recently similar to their tokyo "national meeting" of january 26. at nagoya meeting

on march 10, the former "army day", seirankai elements raised a wild outcry against china. they viciously slandered chinese leaders and attacked the restoration of sino-japan diplomatic relations. they shamelessly praised chiang kai-shek -- a political corpse discarded by the chinese people and clamoured that "it is intolerable to abandon taiwan". this clearly shows that they set themselves against the chinese people and still entertain the ambition of grabbing china's sacred territory taiwan province.

at the same meeting, two speakers assailed china's mass criticism of lin piao and confucius. they desperately defended confucius, saying that "confucius' teachings" must not be negated and that his "tradition" should be treasured. their wailing only tells people that they are the same stock of reactionaries as confucius who go against the current of history.

"seirankai" rightists have also attempted to undermine the second asian table tennis championships to be held soon in yokohama. they alleged that the provisional revolutionary government of the republic of south viet nam "is not a government" and insisted that south vietnamese table tennis players be "not allowed to enter japan". this is a provocation against the vietnamese people.

the nagoya meeting also provided a platform for airing militarism. they frantically sang praise of yukio mishima, a militarist who had committed suicide in harakiri style. they declared that "imbued with the same blood", yukio mishima cherished "the same thought of seirankai". they shouted that they would follow the "spirit" of yukio mishima and become "guards of seirankai" and its "commandos".

this reactionary meeting was reported to have received strong support from a japanese monopoly capitalist who had been first lieutenant in the japanese army and taken part in the war of aggression against china.

the unbridled activities of the reactionary, right-wing elements in japan recently represent a noteworthy trend in the present political situation of that country. their antagonism against the japanese people, the chinese people and the rest of the peoples in asia has been strongly condemned by the japanese people. many progressive japanese figures and progressive journals have published articles and statements to expose and denounce the reactionary acts of the rightists.

CHINA AND MEXICO

Diplomatic Envoys in Mexico See Chinese Film

(NCNA-English Mexico City, Mar. 14, 1974)

members of the diplomatic corps in mexico today attended the showing of the chinese colour documentary "warm welcome to the distinguished mexican guests", at the invitation of mexican foreign minister emilio rabasa.

the film party was preceded by the annual luncheon given by diplomatic envoys in honour of president luis echeverria, at the resort of oaxtepec in the state of morelos.

seeing the film with president and madame echeverria were foreign minister and madame rabasa; olivares santana, president of the senate's great commission, and his wife; senzores perez, president of the house of deputies' great commission, and his wife, as well as other high mexican officials. the film was warmly applauded.

president echeverria and chinese ambassador yao kuang had a cordial conversation.

the film, which is dubbed in spanish, was recently presented by ambassador yao kuang to the mexican presidency as a gift from the chinese government.

CHINA AND PERU

Chinese Military Friendship Delegation Leaves Peru for Home

(NCNA-English Lima, Mar. 14, 1974)

the military friendship delegation of the people's republic of china led by hsiang chung-hua, deputy chief of general staff of the chinese people's liberation army, left here for home today after an 8-day visit in peru.

seeing the delegation off at the airport were brigadier general ernesto del rosario arrieta, deputy chief of staff of the peruvian army and other high officers of the army staff.

chinese ambassador to peru chiao jo-yu and other officials of the chinese embassy were also present.

ambassador chiao jo-yu gave a reception yesterday evening in honour of the delegation's visit.

among the more than 300 guests present at the reception were major general francisco morales bermudez, chief of staff of the peruvian army; major general arturo cavero calisto, chairman of the joint command of the armed forces; major general oscar vargas prieto, inspector general of the army; major general leonidas rodriguez figueroz, commander of the second military region; brigadier general ernesto del rosario arrieta, deputy chief of the staff of the army; brigadier general abel astete luna, adjutant general of the army; brigadier general francisco ortiz luna, commander of the air transport division; brigadier general ramon miranda ampuero, commander of the centre of military instructions; vice admiral guillermo faura, commander of the fleet; other high officers and peruvian friends. the reception proceeded in a cordial and friendly atmosphere.

during its stay in peru, the delegation paid calls on major general edgardo mercado jarrin, premier, minister of war and commander of the army; major general arturo cavero calisto, chairman of the joint command of the armed forces and major general jose graham hurtado, chairman of the advisers' committee of the presidency. banquets in honour of the delegation were given by major general mercado jarrin, major general francisco morales bermudez and minister of fisheries major general javier tantalean vanini respectively.

the delegation also visited the casagrande agricultural producers cooperative in trujillo department, the inca cultural centre in cuzco city and museums in lima.

CHINA AND POLAND

Polish Government Trade Delegation Leader Leaves Peking

(NCNA-English Peking, Mar. 15, 1974)

t. nestorowicz, leader of the polish government trade delegation and vice-minister of foreign trade, left peking by air today after a visit to china.

he was seen off at the airport by chinese vice-minister of foreign trade chen chieh and leading members of departments concerned including kao lu.

present were m. wentel, charge d'affaires ad interim of the polish embassy here, j. kubiczek, deputy leader of the polish government trade delegation, and t. kowalski, commercial counsellor of the embassy.

CHINA AND ROMANIA

Chinese Light Industry Delegation Back from Romania

(NCNA-English Peking, Mar. 15, 1974)

the chinese light industry delegation led by tsao lu, vice-minister of light industry, returned here by air yesterday after a visit to romania.

it was met at the airport by vice-minister of light industry chen wei-chi and romanian ambassador to china nicolae gavrilescu.

CHINA AND SOVIET UNION

Jen-min Jih-pao Article: Dirty, Ugly Espionage Activities of Soviet Revisionists

(NCNA-English Peking, Mar. 16, 1974)

the "people's daily" today carries a signed article entitled "the dirty and ugly espionage activities of the soviet revisionists". excerpts of the article follow:

not long ago the soviet revisionists' spies were caught on the spot and expelled from china when they were carrying out criminal activities in china. the soviet revisionists flew into a rage with shame and staged a most clumsy farce for retaliation. at the same time they wrote articles and published a "note of protest", slandering china's arrest and expulsion of their spies as "the crudest violation of the generally accepted norms of international law as well as being anti-humane".

according to the soviet revisionists' allegation, the despicable subversive activities of their spies in other

countries rightly conform to the "generally accepted norms of international law" and are "humane" indeed. anyone who does not allow soviet revisionists' spies to conduct such criminal acts in his country would mean "the crudest violation of the generally accepted norms of international law" and is "anti-humane". this is out-and-out hegemonism, sheer gangster logic of imperialism.

while the soviet revisionists were clamouring plausibly about the so-called "the generally accepted norms of international law", a first secretary of the soviet embassy in ghana was arrested on the spot by ghanaian soldiers when he was engaging in espionage activities. this was the third soviet spy caught red-handed in ghana in the past three years; details of the case were almost the same as what were caught in china. facts are so inexorable that no matter how the soviet revisionists clamoured about "the crudest violation of the generally accepted norms of international law", or "anti-humane", the soviet revisionists' spies will be arrested and expelled as soon as they are discovered. in recent years, soviet diplomats engaging in subversive activities have somewhat become rats running across the street and being chased by all people. the ousting of soviet spies by various countries has become common news in the world.

according to an incomplete statistics of a british journal, in the past ten years nearly 40 countries have expelled soviet diplomats engaging in espionage activities.

the so-called "cloak and dagger" trick, that is, to carry out espionage activities in a diplomatic capacity and under other disguises, has all along been a usual practice of the imperialists. it is an indispensable weapon for the imperialists in committing aggression, expansion and subversion. the u.s. central intelligence agency (cia) is one of those notorious agencies. in recent years, as the ambition of the soviet revisionist social-imperialists for expansion abroad has become ever greater, their contention with u.s. imperialism fiercer, their infiltration into other countries deeper and control over them tighter, their espionage activities have become more rampant and ferocious. it is quite right to say that the "state security committee" (kgb) of the soviet union is not in the least inferior to the cia of the united states. just as the thai weekly "asian news review" says, "the disasters brought by agents from moscow are no less hideous than those brought by the u.s. cia."

at present the soviet revisionists are carrying out espionage activities in the skies, on land and at sea. there are nearly 100 espionage satellites flying in the skies. in 1973 alone, the soviet revisionists launched 75 espionage satellites for military purposes, five times those of the united states. on the seas, soviet spy vessels and submarines with electronic equipment have been intruding into the coastal waters of other countries

to explore military establishments there. on land soviet spies under the cloak of "diplomats", "journalists", "merchants", "seamen" and "technicians" ran amuck everywhere, collecting intelligence and carrying out sabotage activities with most despicable means. some of them instigated coups d'etat through bribery, some fanned up local disturbances, some smuggled weapons into other countries to support armed rebellions and some stole instruments at exhibitions.

facts have shown very clearly that it is none other than the soviet revisionists themselves who have indeed committed" the crudest violation of the generally accepted norms of international law". the nepalese weekly "matribhumi" points out: the soviet union "conducted shameless espionage activities, violating the international law and misusing the diplomatic privileges", and "the soviet union has exposed itself in its true colours before the world".

here we offer the soviet revisionists gentlemen a piece of advice: wind up your nonsensical talk of the so-called "crudest violation of the generally accepted norms of international law" and "anti-humane". it will bring no glory to you, but make your already ludicrous performance more nauseating.

CHINA AND SRI LANKA

Special Envoy of Sri Lanka Prime Minister Feted in Peking

(NCNA-English Peking, Mar. 15, 1974)

chinese minister of foreign trade li chiang gave a banquet here this evening in honour of tikiri banda illangaratne, special envoy of sri lanka prime minister mrs. sirimavo bandaranaike and minister of foreign and internal trade, and his party.

sri lanka ambassador to china r.l.a.i. karannagoda was present.

also present were chinese vice-foreign minister han nien-lung and leading members of departments concerned including lu wei-chao, chang hsien-cheng, chang ting-yu and fu hsing.

minister li chiang and minister illangaratne toasted the constant development of the friendship between the peoples of china and sri lanka.

the two ministers held talks this morning.

CHINA AND US

East Coast Regional US-China People's Friendship Association Delegation Leaves Peking

(NCNA-English Peking, Mar. 15, 1974)

a 16-member delegation of the east coast regional u.s.-china people's friendship association wound up its visit to peking and left here yesterday to tour other parts of china before going home.

the delegation viewed places of interest in the chinese capital after their arrival on march 9 as guests of the chinese people's association for friendship with foreign countries. li en-chiu, vice-president of the host organization, met with the visitors and gave a dinner for them.

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CRITICISM OF THE DOCTRINE OF THE MEAN AND LIN PIAO

"The Doctrine of the Mean" Is a Counter-Revolutionary Ideological Weapon

by

Ch'i Jen (齐任)

(Peking Kuang-ming Jih-pao, February 23, 1974)

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao is an out-and-out disciple of Confucius. To subvert the proletarian dictatorship and restore capitalism, he vigorously advocated Confucius' "doctrine of the Mean" cried that the "doctrine of the Mean" was "rational," and opposed the Marxist philosophy of struggle. To penetratingly criticize the ultra-Right essence of Lin Piao's line, we must thoroughly criticize Confucius' "doctrine of the Mean" as publicized by Lin Piao.

I

"The doctrine of the Mean" advocated by Confucius was a reactionary trend of thought of the slave-owning aristocracy on the decline. The last part of the epoch of the Spring and Autumn Annals in which Confucius lived was precisely the transition from the slavery system to the feudal system marked by great upheaval in society. Due to the development of productive forces in society, the feudal relations of production had appeared and the relations of production of the slavery system had become out-dated. Supersession of slavery by the feudal system had become an irresistible historical current. Slaves' rebellion had fundamentally shaken the rule of the slave-owning aristocracy. The newly emerging landlord class also unremittingly waged struggle to seize power from the slave-owning aristocracy. Taking the stand of the slave-owning aristocracy on the decline, Confucius was extremely hostile to this great upheaval in society. He considered this as a sign of "bad government prevailing in the empire" and "rites lost and music ruined." Therefore, he put forward the reactionary program

of "subduing one's self and returning to propriety," and wanted to "revive the states that are extinct, restore families whose line of succession has been broken and call to office those who have fallen into obscurity" and to wholly restore the caste system of the slavery society of the Western Chou Dynasty.

To realize the reactionary program of "subduing self and returning to propriety," Confucius advocated on the one hand the use of violence in suppressing the uprisings of the slaves and eliminating the newly emerging landlord class, and, on the other hand, the use of hypocritical moral teachings in reconciling class contradictions. His "doctrine of the Mean" was dictated by this reactionary political need. He said, "Perfect is the virtue which is accorded to the Mean! Rare have they long been among the people who could practice it." By this, he meant that as a virtue, the "Mean" should be supreme! For long, the masses had been lacking in it. Therefore, it was up to him to promote it.

What is the "course of the Mean"? What Confucius called "course of the Mean" means "standing firmly in the middle" or "laying a firm hold of the 'middle' without either "going beyond the limits" or "falling short." In the Confucian Analects are also such remarks as "a natural ease is to be prized," "the superior man is affable, but not adulatory; the mean man is adulatory, but not affable," etc. The so-called "equilibrium" and "harmony" are for the reconciliation of and elimination of contradictions to achieve a world of "no contradictions." Confucius' grandson Tzu-szu's so-called "states of equilibrium and harmony" means the "course of the Mean." Cheng Hsüan of Eastern Han said, "The course of the Mean is for recording the role of equilibrium and harmony." Chu Hsi of the Sung Dynasty also said, "The course of the Mean actually means equilibrium and harmony." Their interpretation of Confucius' "course of the Mean" as the reconciliation of contradictions dovetails with Confucius' original idea.

Confucius' so-called "course of the Mean" was not a spatial concept but one of political ethics. The political criterion of the "course of the Mean" was "propriety." The so-called "standing erect in the middle without inclining to either side" did not mean staying in the "middle" but "standing on propriety" which meant the rites of the Chou Dynasty, i.e., the laws and institutions and caste system of the slave society of the Western Chou Dynasty. "Propriety" was the criterion by which Confucius judged whether something was compatible or incompatible with the "course of the Mean," whether it was "going beyond the limits" or "falling short." According to what was recorded in the Books of Rites, answering a question about "What is taken as the middle course," Confucius said, "The middle course is stipulated by what is called propriety. In order to take the "middle course, it was necessary to strictly observe the "rules of propriety" without the least violation or devotion. The Confucian Analects said, "In practicing the rules of propriety, a natural ease is to be prized," and "If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done." This means that in the application of "propriety," moderation is to be prized but it will not do to practice moderation for moderation's sake without taking "propriety" as the criterion. From this it can be seen that what Confucius called "course of the Mean" was designed to reconcile class contradictions within the framework of the ethical code of the Western Chou Dynasty, and the aim of

reconciling class contradictions was also for upholding the ethical code of the Western Chou Dynasty or the rule of the slave-owning class. The "doctrine of the Mean" advocated by the reactionary rulers through all ages after Confucius also sought to use the conservative idea of being compromising, conciliatory and modest in covering up social contradictions, opposing class struggle and consolidating the old order of government.

Like Confucius, Lin Piao took "returning to propriety" as a criterion of the "course of the Mean." His statement, "Of all things, only this is the most important--to subdue one's self and return to propriety," meant taking capitalist restoration as the most important of all things. The aim of his peddling "the doctrine of the Mean" was to promote revisionism and seek capitalist restoration. In his eyes, to promote Marxism and oppose revisionism was "to go to the extreme in doing things," "to go to the extreme in abusing," and "to go to the extreme in waging struggle"; and to promote socialism and oppose capitalism was "to go too far" or "to go beyond the proper limits."

While Confucius wanted to "return to propriety," Lin Piao sought restoration. This is the ultra-Right essence of the "doctrine of the Mean" advocated by them.

II

In criticizing Kautsky's capitalist "theory of relaxation of contradictions," i.e., the idea of "super imperialism," Lenin pointed out, "Should it be progress in order to further sharpen and intensify the various contradictions produced by imperialism, or should it be retrogression in order to alleviate these contradictions--this is a fundamental problem in the criticism of imperialism." The fundamental spirit of this statement by Lenin applies to not only the imperialist period but to all periods of great social upheaval. When examining the successive great social upheavals occurring in history, we find that only by laying a firm hold of this "fundamental problem," can we correctly distinguish the different trends and schools of thought.

Toward the end of the epoch of the Spring and Autumn Annals, various social contradictions, principally the contradictions between the slaves and the slave-owners and between the newly emerging landlord class and the slave-owning aristocracy on the decline, intensified with each passing day. The oppressed and exploited people were no longer willing to live the way they had been, and the slave-owning aristocracy could no longer manage and live the way it had been. Should it be progress in order to further sharpen and intensify these contradictions, or should it be retrogression in order to alleviate these contradictions? It was on this very fundamental question that the reactionary nature of Confucius' "doctrine of the Mean" was laid bare.

First, "the doctrine of the Mean" negated the objective nature of social contradictions. In the eyes of Confucius, the epoch of the Spring and Autumn Annals should not have been marked with contradictions and struggle. Therefore the situation of great chaos in the country arising out of various social contradictions and class struggle was entirely due to "inattention to virtue" and lack of "sufficient" Practice of virtue by the people" or their

morality being not what it used to be. This reactionary viewpoint of Confucius' was further exploited by all reactionaries, including landlord and bourgeois classes and the chieftains of opportunist lines within the Party in China afterward. The Kuomintang reactionary group had for many years all along clamored that there was formerly no class struggle in China, and class struggle was "created" by the Communist Party. The Lin Piao anti-Party clique also advocated the "theory of the dying out of class struggle," and he slandered the struggle launched by our Party in criticizing the revisionist line as an artificial "creation of contradictions." Are class contradictions and class struggle after all in existence objectively or "created" artificially?

Marxist philosophy holds that "there is nothing that does not involve contradictions. Without contradiction there would be no world." To negate the objective nature of contradictions is to uphold idealism and the metaphysical viewpoint. Since the dissolution of the primitive commune, history as a whole has been the history of class struggle. Where there are oppression and exploitation there are resistance and struggle. Class struggle is independent of man's will. The reason that all reactionaries from Confucius to Lin Piao advocated the "doctrine of the Mean" and negated the objective nature of social contradictions and class struggle was wholly for hoodwinking the masses and diverting their attention. Just as Lenin aptly said, "To negate or cover up class struggle--this is politically the worst hypocritical behavior."

Confucius attributed class struggle and the great social upheaval at the end of the epoch of the Spring and Autumn Annals to public "morality." This is a typical case of historical idealism. Lin Piao tried his utmost to doll up Confucius by describing the Confucian school of thought represented by Confucius as "historical materialism." This could only lay bare his hideous features.

Second, the "doctrine of the Mean" seeks to reconcile class contradictions and oppose revolutionary struggle. Faced with the acute and complicated class contradictions toward the end of the epoch of the Spring and Autumn Annals, Confucius was scared stiff and scared to death. He put forward a series of reactionary slogans such as "The student of virtue has no contentions," "Guard against quarrelsomeness," "Stand in awe of the ordinances of Heaven, stand in awe of great men, stand in awe of the words of sages," "Look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety, make no movement which is contrary to propriety," etc., in a vain attempt to deceive the masses of the people and make them give up revolution so as to achieve the aim of reconciling class contradictions and upholding the slavery system.

Toward the end of the epoch of the Spring and Autumn Annals, within the exploiting classes, the phenomena of "the minister murdering his sovereign, the son murdering his father" assumed increasingly serious proportions to give rise to a situation of "the prince not behaving as prince, the minister not as minister, the father not as father, and the son not as son." Viewed from its class content, this situation reflected not only the mutual conflicts between slave-owning aristocrats but also the struggle between the newly emerging landlord class and the slave-owning aristocracy on the decline. The mutual clashes between slave-owing aristocrats could weaken their counter-revolutionary forces.

The struggle of the newly emerging landlord class against the slave-owning aristocracy on the decline was an attack by the then advanced class against the reactionary class. Therefore, compared with the old order of "when the prince is prince, the minister is minister, the father is father and the son is son" based on the slavery system, the situation of "the prince not behaving as prince, the minister not as minister, the father not as father, and the son not as son" was a step forward. But Confucius called for the restoration of the old order, and this stood for reaction, as far as the new situation that had emerged was concerned. To check the mutual conflicts between the slave-owning aristocrats and keep the newly emerging landlord class from "offending against their superiors and stirring up confusion," Confucius vigorously stressed that "the orientation of prince and minister, father and son admits of no change," that "ministers should serve their princes with faithfulness" and that "sons should serve their fathers with a show of filial piety." He also laid down various stipulations that required the "ministers" and "sons" to observe "the doctrine of the Mean."

As far as the slaves were concerned, Confucius' "doctrine of the Mean" was a dope. Toward the end of the epoch of the Spring and Autumn Annals, due to the continuing uprisings of slaves and their escape on a large scale, the economy of the slave owners rapidly worsened. The supply of slaves ran increasingly low and a serious labor shortage was experienced. In order to keep the slaves from rebelling and escaping, and to lure slaves from other places the slave-owning aristocrats had to rack the brains. Under this situation, Confucius put forward the reactionary guideline of "modifying severity with gentleness and supplementing gentleness with severity," and advocated supplementing the violent suppression of the slaves with political deception. In fact, "gentleness" was false, but "severity" was real. Confucius once said, "Good! The people are insolent when the government is lenient. When they are insolent, they should be rectified with severity." This is the truth of Confucius' "doctrine of the Mean" in reconciling the contradictions between slave owners. His reactionary aim was prompted by a vain attempt to preserve forever the slavery system.

Like Confucius, Lin Piao advocated class reconciliation and opposed revolutionary struggle. In crying that "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends," he intended to make the proletariat and the laboring people forget their "hatred" against the landlord and bourgeois classes for their oppression and exploitation, and instead of "struggling" against them, make "peace" and "become friends" with them. This was the very language of a renegade. Lu Hsün aptly said, "The oppressed are either the slaves or the enemies of the oppressors and can in no way become their friends." We can only "befriend" and make "peace" with the people but must "hate" and "struggle" against the class enemies. To struggle is to move forward. To quit struggling is to move backward, to collapse and to slip back to revisionism. This valuable lesson from experience should not be forgotten by us at any time. The anti-communist Kuomintang element and renegade Ch'en Po-ta absurdly claimed that Marxists and the Chinese Communists "stress not class struggle" but "advocate alliance with all classes toward mutual help and mutual cooperation." This was a malicious slander and vilification. Marx and Engels pointed out, "For almost 40 years we have attached unusual

importance to class struggle and taken it as the motive force behind history. We have especially paid attention to the class struggle between the bourgeoisie and the proletariat and taken it as a great lever in transforming modern society. Therefore, we can in no way follow those people seeking to delete this class struggle from the movement." Class contradictions are irreconciliable. Fence-sitting will not do. There is no middle course to follow. "It is either the East Wind prevailing over the West Wind or the West Wind prevailing over the East Wind and there is no room for reconciliation in the question of the line." Chairman Mao's consistent teaching must be borne in mind by us at all times.

Third, "the doctrine of the Mean" opposes progress and calls for retrogression. Confucius took the slavery system of the Western Chou Dynasty as something sacred and involable that could never be changed. Similarly, Lin Piao took the capitalist system as something eternal that could never be changed. In their eyes, historical development was not a process of replacing old with new things but one that called for maintaining old things to keep from extinction with every effort. This is an idealist concept and a metaphysical reactionary viewpoint.

Materialistic dialectics holds that the unity of opposites is conditional, transient and relative and that the struggle of opposites that exclude each other is absolute. All contradictions will transform themselves into the opposite according to given conditions. Lin Piao clamored, "Going beyond the limits in preventing antagonism will wreck unity." This fully reflected his fear of social reform and of newborn things. Revolution calls for destroying the "unity" of old things. Without destroying the "unity" of old things, new things cannot appear. The slavery system was an inevitable stage that had to be gone through in the development of human society. From the primitive commune to the slavery system, this was a giant step forward in history. But toward the end of the epoch of the Spring and Autumn Annals, the slavery system had decayed and turned from a form for the development of productive forces into the fetters of productive forces. Therefore, the "unity" of the slavery system was wrecked, and the feudal system took the place of slavery. When capitalism reaches the imperialist stage, it has become something moribund on the verge of extinction. The historical mission of the proletariat is to destroy capitalist "unity" with revolutionary means, replace the bourgeois dictatorship with the proletarian dictatorship and capitalism with socialism, and ultimately realize communism.

The main trend of historical development cannot be changed by anyone. Has not the Lin Piao anti-Party clique's plot in its vain attempt to restore capitalism opportunely and thoroughly smashed by the Chinese people armed with Marxism-Leninism-Mao Tse-tung's thought?

Chairman Mao says, "Retrogression eventually produces the reverse of what its promoters intend." The forward movement of the big wheel of history cannot be resisted by heroes or brave fellows of any kind. This is a historical conclusion.

III

Since Confucius put forward "the doctrine of the Mean," the reactionaries of all ages have cherished it like a treasure and trumpeted it in a thousand and one ways. During the period of the Warring States, Confucius' grandson Tzu-szu collected and developed all that Confucius had said on "the course of the Mean" and wrote a book called The Doctrine of the Mean. "The doctrine of the Mean" was exalted from "the highest virtue" to a universal law governing "heaven and earth" and "all things." By the time of the Southern Sung Dynasty, the feudal ruling class grouped together The Doctrine of the Means with Confucian Analects, The Works of Mencius and The Great Learning into The Four Books. Chu Hsi, the reactionary scholar devoted to the study of the classics with a rational approach, again exalted "the doctrine of the Mean" as the supreme truth in the world. In the hands of Chiang Kai-shek, "the doctrine of the Mean" became even more fashionable. It was described as "the most profound and most practical philosophy of life" and "very good ethical philosophy and very good political philosophy." The Lin Piao renegade clique made "the doctrine of the Mean" don the mantle of Marxism-Leninism and bear the label of "historical materialism" and "dialectics." Despite the ever louder tunes and new tricks used, none of them could ever succeed in covering up the falseness and reactionary nature of "the doctrine of the Mean" and the criminal aim of their preaching "the doctrine of the Mean."

"The doctrine of the Mean" is a hypocritical philosophy for deceiving people. From Confucius to Lin Piao, the "course of the Mean" was publicized for the purpose of covering up their man-eating hideous features. Confucius was disguised as "respectful and peaceful," and made to assume a compromising and fair-minded image. This was a sheer fabrication by the reactionaries worshipping Confucius and opposing Legalism. In fact, Confucius was a very cruel and wicked fellow. He was merciless toward the newly emerging landlord class and the insurgent slaves who "offended against their superiors and stirred up confusion," and found satisfaction in their death. When Confucius was Minister of Crime and Acting Prime Minister in the State of Lu, he arrested Shao Cheng Mao, a representative figure of the reformist group, and put him to death. When his student Jan Ch'iu helped the House of Chi to carry out reforms, Confucius disowned him as his student and incited his disciples to "beat the drum and attack him." When T'ien Ch'eng-tzu, a representative figure of the newly emerging landlord class of the State of Ch'i, killed Duke Chien of Ch'i, head of the slave-owning aristocracy in the State of Ch'i, Confucius immediately purged Duke Ai of Lu to send troops against T'ien Ch'eng-tzu. When Confucius learned that the State of Cheng had massacred all the insurgent slaves, he cried in an ecstasy of joy, "Good!" Lin Piao was also such a most ruthless and cunning fellow. He openly acclaimed "the doctrine of the Mean" as "rational" and secretly honed his knife for venomous action and plotted to stage a counter-revolutionary armed coup and assassinate the great leader of the proletariat. He vainly attempted to capitulate to Soviet revisionism and turn our country into a colony of Soviet revisionist social-imperialism. This has fully exposed that "the doctrine of the Mean" advocated by him is entirely deceitful talk.

The reactionaries advocating "the doctrine of the Mean" have never "practiced benevolent government" toward the masses of people but they eagerly wish that the masses of the people would pursue the "course of the Mean" toward

them and refrain from rebelling and making revolution against them. Therefore, although the reactionaries of all ages and the chieftains of the opportunist line within the Party continuously publicized "the doctrine of the Mean" among the masses of people, every revolutionary struggle of the masses represented a most practical criticism against "the doctrine of the Mean." The laboring people are in essence against the "course of the Mean." This was something admitted even by Confucius and his ilk. Proof may be found in what was written in Confucian Analects about slaves who were "insubordinate" and unafraid of the "heavenly mandate" and the "great men" of the slave-owning aristocracy and paid no heed to the reactionary propaganda of so-called "sages" and what was written in The Doctrine of the Mean about the slaves fearlessly opposing the "course of the Mean." The place occupied by the laboring people in history dictates their daring to struggle and make revolution. This is the glorious tradition of the laboring people of various nationalities in our country.

In the current penetrating struggle to criticize Lin Piao and Confucius, taking Marxism-Leninism-Mao Tse-tung's thought as an ideological weapon to make penetrating criticism of "the doctrine of the Mean" advocated by Lin Piao and Confucius is highly necessary in raising our awareness of class struggle, the two-line struggle and the continuation of the revolution, consolidating the proletarian dictatorship and guarding against capitalist restoration. Chairman Mao has taught us, "Going against the tide is a Marxist principle." To persist in continuing the revolution under the proletarian dictatorship, we must dare to go against the tide and dare to wage uncompromising struggle against revisionism. To promote the revolutionary spirit of going against the tide, we must penetratingly and thoroughly criticize "the doctrine of the Mean" politically and theoretically and eliminate its remnant pernicious influence.

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To Whose "Reason" Does the Doctrine of the Mean "Appeal"?

by

Liu Huai-shan (刘 怀 山), Deputy Political Instructor of a Reconnaissance Company of a certain PLA unit

(Peking Jen-min Jih-pao, March 2, 1974)

With no truth to fall back on, all reactionary classes always get on by wheeling and dealing. Renegade and traitor Lin Piao frenziedly cried, "The doctrine of the Mean.....rational." He took Confucius' doctrine of the Mean as an ideological weapon for realizing his reactionary program of "subduing one's self and returning to propriety" to serve his plot to restore capitalism.

The so-called doctrine of the Mean means doing everything according to the old order without either surpassing the limit or falling short. The reactionary classes of all ages have exploited the doctrine of the Mean. They advocate moderation and reconciliation, negate the struggle of opposites and describe the rule of the exploiting classes as something permanent and immutable so as to deceive the laboring people and keep them from rising in revolution.

In what respect is this reactionary fallacy rational? Marxist dialectics holds that "unity of opposites is a fundamental law of the universe." All things in the world are developing and changing and their motion and development do not in the least depart from the struggle of opposites. In class society, class struggle is a tremendous motive force behind social development pushing forward the history of human society. What is preached by the doctrine of the Mean about inclining to neither side and neither going beyond nor falling short of the limits is aimed at covering up contradictions, negating struggle and negating the qualitative change, and is an out-and-out conservative, retrogressive, "back to the ancients" and restorationist reactionary philosophy against social reform.

In class society, any philosophy has a clearcut class nature. A given philosophy always represents the fundamental interests of a given class and serves its interests. The doctrine of the Mean was originally an ideological weapon used by Confucius to uphold and restore the reactionary rule of the slave-owning aristocracy and the restorationist philosophy of the slave owners. Subsequent reactionary classes were clearly aware of the magic of the doctrine of the Mean and they took it as a spiritual prop for upholding their reactionary rule. The object of Lin Piao in advocating the doctrine of the Mean was to benumb the fighting spirit of the revolutionary people and make the revolutionary people give up their struggle against imperialism, revisionism and reaction and give up their struggle against the landlord and bourgeois classes, so that he could easily subvert the proletarian dictatorship and restore capitalism.

The doctrine of the Mean is a false philosophy. Those reactionary fellows mouthing the doctrine of the Mean day in and day out are in fact hangmen capable of killing without even a blink of the eyes. Shortly after Confucius stepped into

office, he killed reformist Shao Cheng Mao. On the surface, Lin Piao who vociferously cried that the doctrine of the Mean was "rational" "never showed up without a copy of Quotations in hand and never opened his mouth without shouting 'Long live'." But he hid in a dark corner to concoct a plan for a counter-revolutionary armed coup in a vain attempt to assassinate the great leader Chairman Mao, set up another central committee and suppress the people.

It can be seen from the above analysis that the so-called "the doctrine of the Mean.....being rational" fully "appeals" to the "reason" of the reactionary exploiting classes.

"Communist philosophy is the philosophy of struggle." Only by adhering to the philosophy of struggle can we fulfill the great historical mission of the proletariat. To struggle is to move forward. To quit struggling is to move backward, to collapse and to promote revisionism. How can we not struggle against Lin Piao's crime in his vain attempt to fundamentally alter the Party's basic line and policies, subvert the proletarian dictatorship and restore capitalism and against his crime in his vain attempt to capitulate to Soviet revisionist social imperialism and practice capitulation and treason? We must struggle against him. How can we not struggle against the various fallacies aimed at negating the great fruits of the great proletarian cultural revolution and opposing the newborn things of socialism? We must struggle against them. To wage no struggle is to run counter to Marxism-Leninism-Mao Tse-tung's thought and run counter to the proletarian dictatorship. To safeguard Chairman Mao's revolutionary line, Chang T'ieh-sheng and other comrades have applied the revolutionary spirit of going against the tide in opposing revisionism. This is an effective criticism of the doctrine of the Mean. To insure that our proletarian regime will never change color, we can never practice the doctrine of the Mean. We must carry the struggle against the class enemies at home and abroad through to the end, carry the struggle against the counter-revolutionary revisionist line through to the end and carry the struggle against the decadent ideas of all exploiting classes through to the end!

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Criticize Lin Piao's Fallacy of "Guarding against Going Beyond the Limits in Antagonism"

by

Ch'en Shan-yüeh (陈善悦), Squad Leader of a Reconnaissance Company of a certain PLA unit

(Peking Jen-min Jih-pao, March 2, 1974)

In preaching the doctrine of the Mean, Confucius once said, "Going beyond the limits is as bad as falling short of them." The renegade and traitor Lin Piao regarded this remark by Confucius as a treasure and imitated it in every way by saying such nonsense as "To guard against going beyond the limits in antagonism would wreck unity."

What does this statement by Lin Piao imply? It means that there cannot be struggle between the opposites of a contradiction, and any struggle can only be of a small scale and can never "go beyond the limits"; otherwise unity would be wrecked with disastrous consequences. This is really absurd enough to make one double up with laughter!

Is there in the world any struggle of opposites that never goes beyond the limits or anything that forever preserves the old unity of opposites without change? No. There cannot be possibly any! The great leader Chairman Mao points out, "There are two states of motion in all things, that of relative rest and that of conspicuous change." "Things are constantly transforming themselves from the first into the second state of motion; the struggle of opposites goes on in both states but the contradiction is resolved through the second state." Contradiction is universal and struggle is absolute. The struggle of opposites in things will sooner or later break through certain limits, and things will develop from a quantitative change to a qualitative change, thus leading to the extinction of the old unity of opposites and the emergence of a new unity of opposites. This is true of the natural world and as well as the human society. Because the struggle of opposites within them gave rise to quantitative change and consequently to qualitative change, the unicellular organisms of ancient times developed gradually from the lower level to the higher level and became the animals and human beings of today. After there were classes in human society, with the struggle between classes developing to certain limits, "some classes triumphed and others were eliminated," the old social system was dissolved and a new social system was set up. If the struggle of opposites within the unicellular organisms of ancient times never went beyond the limits, there would never be mankind on earth. If the struggle between the slaves and slave owners never went beyond the limits, the slave society also would exist forever.

Lin Piao's clamor for the guarding against going beyond the limits in antagonism is aimed at binding the revolutionary people hand and foot and forbidding us to wage resolute struggle against the class enemy and its reactionary ideology. We will not be fooled by him. If the proletariat does not resolutely suppress the counter-revolutionaries and topple the exploiting classes or if it shows its weakness in struggle in the ideological sphere and permits the sinister

feudalist, bourgeois and revisionist stuff to spread, how can the train of the era roll forward?

Lin Piao cried that going beyond the limits in antagonism would "wreck unity" because he was afraid of the unity of opposites superceding the old unity of opposites, was opposed to the socialist new things and the socialist revolution and wanted to restore capitalism. The people of the whole country acclaimed the goodness of the general line, the great leap forward and the people's commune, but Lin Piao ferociously claimed that things had "gone too far" and were "carried to excess." He never failed to maliciously attack and rabidly oppose the new things emerging in the great proletarian cultural revolution such as the "May 7" cadres school,the rustication of youths, etc. What he sought in his dreams was restoration, retrogression and the turning back of the wheel of history.

Let Lin Piao's "guarding against going beyond the limits in antagonism" go to hell along with Confucius' doctrine of the Mean! What we revolutionary fighters trust in is the Marxist philosophy of struggle. "There is no construction without destruction." The more thoroughly the old is destroyed the more firmly the new is established. We must mercilessly destroy the old things, and raise a hue and cry and beat the gongs to clear the way for new things. Anyone who dares to obstruct us from advancing along Chairman Mao's revolutionary line will be kicked by us onto the garbage heap of history.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Hung-ch'i Article: Confucius, Lin Piao Were Political Swindlers

(NCNA-English Peking, Mar. 18, 1974)

"wang ming, liu shao-chi, lin piao and such opportunist ringleaders were political swindlers. if we trace this to its roots their venerable master was no other than confucius."

this is said in an article by kang li in the latest issue of the journal "red flag". entitled "confucius and lin piao were political swindlers", the article says:

lin piao took as priceless treasure this quotation from mencius "the great man need not be true to his words or consistent in his action...." and included it in a collection he painstakingly compiled of excerpts from the "four books" (classics of the confucian school). lin piao even clamoured: "he who tells no lies is bound to fail"; "without telling lies one cannot achieve great things." hence we can see that these political swindlers made their living by telling lies.

confucius and his disciples were out-and-out liars. but they were always speaking or writing the word "hsin" (meaning faith or truefulness), which is mentioned as many as 38 times in the "analects". for example: "i do not know how a man without truefulness is to get on"; "but if the people have no faith in their rulers, there is no standing for the state." these statements were supposed to prove their faith. in fact, confucius was not honest. he said openly: if a father steals a sheep his son should conceal the misconduct. on the other hand, if the son commits a crime his father should cover up the crime. this is the logic of political swindlers.

confucius regarded lying and double-dealing as maxims in his code of conduct. one of his disciples, named tzu kung, once asked him what kind of people were entitled to be called "officials". confucius replied that only those loyal ministers and filial sons who upheld the slave system could be called "officials". in his view, those who were "true to their words and consistent in their action" were mean and obstinate "inferior men" who were not at all qualified to serve. he held that even fellow partisans were not trustworthy and that people should cheat and deceive each other. in later times mencius elaborated the art of political juggling in this brazen-faced remark: "the great man need not be true to his words or consistent in his action". this was naked advocacy of the swindler's philosophy.

chih, the leader of a slave uprising at the time, denounced confucius to his face as a "crafty hypocrite", that is, a political swindler. this "crafty hypocrisy" was determined by the nature of the declining slave-owning class confucius represented. a diehard upholding the slave system, confucius devoted his life to championing the reactionary political line of "restraining oneself and returning to the rites". the counter-revolutionary double-dealing tactics he used were, in the final analysis, subordinate to this reactionary political line. the attempts by confucius to stage a restoration and turn the wheel of history back were unpopular in his own time. he was rejected everywhere during his travels from state to state; so he could palm himself off only by resorting to political fraud.

he stated in public that "i am not concerned that i have no place; i am concerned how i may fit myself for one" (meaning that he was not worried about being out of office; what he was concerned about was not knowing the "rites" and hence not being able to prepare himself for a place in the world). he was also credited with the remark that "the superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him". what a pure and lofty mind exclamation but the fact is that he became very uneasy when he was out of office three months and grumbled: "am i a bitter gourd exclamation how can i be hung up instead of being eaten?" confucius chanted the high-sounding phrase "the benevolent man loves others" and told a questioner: "in carrying on your government, why should you use killing at all?" but, scarcely seven days after he came to power, he had shaocheng mao, representative of a different political group who advocated reforms, put to death.

the article lists historical facts showing the hypocrisy and shamelessness of confucius who said: "riches and honours are to me as a floating cloud"; "the object of the superior man is truth, not food." but when he was minister of justice of the state of lu, he received the high annual salary of 60,000 pecks of millet. "he had no objection to his rice being of the finest, nor to having his meat finely minced." his black robe must be trimmed with lamb skin, the white with fawn hide and the yellow with fox fur. he lived the rotten life of the slave-owning nobility. li cho-wu of the ming dynasty (1368-1644 a.d.) pointed out that confucius lived such a life of luxury that it was deceitful to say that the "sage" had not wanted riches and honours. chang tai-yen also said, "the trouble with the confucian school lies in seeking riches and honours." more than two thousand years after confucius, lin piao, his disciple, was an out-and-out bourgeois and his thinking, politics and life were rotten. the philosophy of life he adopted was completely that of the landlords and the bourgeoisie. his inner world, like that of confucius, was foul and ugly.

the article provides many historical facts to explain that confucianists versed in the reactionary doctrines of the school learned all the skills of hypocrisy and treachery. they were a handful of political swindlers.

the article says that the double-dealing and hypocritical actions of confucius and the confucianists reflected the desperate tricks adopted by decadent classes. therefore, all decadent classes in history that planned a restoration to turn the wheel of history back revered and learned from confucianism and prostrated themselves before confucius, the supreme master of political swindlers. the bourgeois careerist and conspirator lin piao was a true disciple of confucius. he took over in its entirety the legacy of deception of confucius, mencius and their disciples. he was a double-dealer and hypocrite "who never showed up without a copy of 'quotations' in hand and never opened his mouth without shouting 'long live' and who spoke nice things to your face but stabbed you in the back". he himself compiled a collection of excerpts from the "four books", copied and recited the excerpts and acted in accordance with them. for a long time he disguised himself as a "hero" who "had firm faith in marxism-leninism" but in reality he was a sham marxist, a political swindler.

in order to realize his counter-revolutionary coup for a restoration, he plotted with his handful of sworn followers in dark corners. at the same time, adapting himself to changes in his circumstances, he covered up his true colours as a bourgeois careerist by wearing an attractive mask to fool the people and the party.

"the thorough criticism of the double-dealing behaviour of confucius and his disciples now," the article says in conclusion, "will enable us to raise our ability to recognize such sham marxists as lin piao and his followers, and carry the socialist revolution in the superstructure through to the end."

PLA and Militiamen Defending Hsisha Islands Criticize Lin Piao, Confucius

(NCNA-English Haikou, Mar. 17, 1974)

while vigilantly guarding china's southern outposts, commanders and fighters of the chinese people's liberation army and militiamen, who fought for the defence of the hsisha islands, are taking an active part in the movement to criticize lin piao and confucius.

they launched revolutionary mass criticism of lin piao and confucius and at the same time strengthened preparedness against war. they studied the instructions by chairman mao and the party central committee on the criticism of lin piao and confucius and discussed the significance of the criticism for consolidating and developing the achievements of the great proletarian cultural revolution and strengthening the dictatorship of the proletariat.

commanders and fighters who had performed meritorious service in the victorious battle took the lead. p.l.a. units stationed on the shanhu, chenhang, yunghsing and other islands and government offices and enterprises there, have put up many wall-newspapers and criticism bulletins.

han ching-feng, political instructor of a p.l.a. company stationed on the kanchuan island, related the past sufferings of his family to illustrate the sinister motive of lin piao and his sworn followers in asserting "restrain oneself and return to the rites". in 1943, han ching-feng's father was seized by the japanese aggressors and taken to the hainan island to do forced labour in the shihlu iron mine. he toiled twelve hours a day under whips and bayonets and was later beaten to death. han ching-feng said: "lin piao advocated 'restraining oneself and returning to the rites' in his attempt to restore capitalism. if his plot had succeeded, the labouring people would have been dragged back to the old society of exploitation and oppression."

lu ya-jen, a fighter of li nationality who was awarded an order of merit, first class, in the fight to defend the hsisha islands, said: "by spreading the confucian precept 'restrain oneself and return to the rites', lin piao attempted to alter the party's basic line, subvert the dictatorship of the proletariat and restore capitalism. we are determined to carry the criticism to the end, consolidate the dictatorship of the proletariat and defend the socialist motherland."

the revolutionary mass criticism has made armymen and civilians more conscientious in fighting to consolidate the dictatorship of the proletariat and safeguard the territorial integrity of the motherland. an armyman said: "i have seen more clearly the ugly features of lin piao as a renegade and traitor from what he said that 'when two sides fight,

they become enemies; when two sides live in harmony, they become friends.' history has been one of class struggle ever since classes came into existence. in class society, the revolutionary classes and the counter-revolutionary classes can never be reconciled. our struggles against imperialism, revisionism and reaction have never ceased. the landlord class and the bourgeoisie would not have been overthrown if we had not waged struggles against them; and the saigon reactionaries who encroached upon our territory would not have turned tail if we had not fought them. we must heighten our sense of class struggle, maintain high revolutionary vigilance and fulfil our duty in defending our great motherland."

a militia political instructor and a p.l.a. squad leader said: "the aim of confucius in preaching the doctrine of the mean two thousand years ago was to put down rebellions by the slaves and subject them to the exploitation and oppression by the slave-owners. taking over the mantle of confucius, lin piao trumpeted 'when two sides fight, they become enemies; when two sides live in harmony, they become friends.' his aim was to make us maintain harmony with the imperialists, revisionists and reactionaries and befriend the overthrown landlord class and the bourgeoisie so that they could stage a comeback, subverting the dictatorship of the proletariat and restoring capitalism in china. we must adhere to the marxist philosophy of struggle and keep consolidating the dictatorship of the proletariat and defending our sacred territory."

while guarding the hsisha islands, the armymen and civilians repeatedly study chairman mao's teaching: "the imperialists and domestic reactionaries will certainly not take their defeat lying down and they will struggle to the last ditch." they pledged to keep firmly to the party's basic line, redouble their revolutionary vigilance and defend china's sacred territory while taking part in the criticism of lin piao and confucius.

the fourth and fifth companies which helped recover the kanchuan and shanhu islands carried forward the revolutionary spirit of fighting continuously and fearing no fatigue and plunged into repairing the defence works immediately after the victory. during work breaks, they criticized lin piao and the doctrines of confucius and mencius. the fighters of the fifth squad of a scout unit, who received a collective meritorious service citation, third class, in the self-defence battle, summed up their experience in the revolutionary mass criticism. they combined their study with the criticism of lin piao and confucius. they said: "we have won on the military front and we must win on the political and ideological front as well. should the enemy dare to invade, we will wipe them out lock, stock and barrel."

Yangtze River Bridge Builders Criticize Lin Piao's Idealist View of History

(NCNA-English Nanking, Mar. 17, 1974)

chang chih-ching, a builder of the yangtze river bridge at nanking, said: "our success in building this huge bridge proves that there are no saviours who deliver from on high, but it is up to the working people themselves to create the happiness of mankind.".

he was speaking at a meeting held under the head-tower of the bridge by a group of bridge builders to criticize lin piao's idealist view of history that "the highest are the wise and the lowest are the stupid" and his reactionary theory of genius that some people are "born with knowledge".

chang chih-ching said: "we workers built the bridge with our own hands. but lin piao advocated the idealist view of history and glorified himself as a 'heavenly horse' while disparaging the working people as the 'stupid rabble'. he distorted the history of social progress as created by a handful of so-called heroes."

"his criminal attempt," chang chih-ching continued, "was to deck out his gang of representatives of the landlord class and the bourgeoisie as 'saviours' to rule the world and make the hundreds of millions of working people submit to their enslavement, bullying and oppression so that they could restore capitalism."

relating how the workers built the magnificent bridge, the veteran bridge builder showed that the working people are the motive force in the making of history. he recalled that, shortly after they arrived for the construction project, they heard some people say that no bridge could be built here without foreign experts' guidance. the builders were furious. they got together to study chairman mao's teachings on "self-reliance" and the party's general line for building socialism and pledged to build the bridge by their own efforts.

chang chih-ching said: "we turned out steel girders and huge reinforced concrete caissons. our divers broke through the "danger limit" and dived to a depth of some seventy to eighty metres in ordinary diving-suits to clear the foundations for the bridge piers and remove shifting sand in the caissons. we workers threw up some 10,000 tons of steel girders across the enormous river, creating a miracle in china's history of bridge building."

another veteran bridge builder, liu pao-yueh, said: "when we were building bridge pier number one, a visiting foreign expert asserted that our method would fail and

our caisson would break up when it was lowered into the water. however, guided by mao tsetung thought, we successfully lowered the caisson to the bottom of the river and erected the pier."

liu pao-yueh said: "chairman mao teaches that 'the lowly are most intelligent; the elite are most ignorant.' we working people are the makers of history, and lin piao and confucius were clowns who tried to hold back the wheel of history."

veteran worker wang tien-fu said: "the working people are the most experienced and have the greatest creative capability. during the great proletarian cultural revolution, we bridge builders created many wonders beyond the imagination of their forefathers. after completing the nanking yangtze river bridge, workers of our section went to other parts of the country and built 16 big bridges in five years. one bridge spans a turbulent river which is so swift that it is impossible even to cross it by ferry. the party organization relied on the workers who devised a suspension towing method that sent two thousand tons of steel girders across the river, and they built the bridge. in the old society, we workers were trampled underfoot and had no rights whatsoever. our wisdom and talent were also suppressed. today, as masters of our country, we are able to bring into play our wisdom and creative power."

in criticizing lin piao's reactionary theory of innate genius, worker wang yu-ching said: "we had never made pre-stressed bridge girders over 30 metres in length. some technicians wanted to copy the foreign methods of making a girder in three separate parts and then piecing them together. we thought this method would cost too much time and money, and proposed to make it in a single piece. after thousands of experiments, we solved many difficult problems and succeeded. our success gave the lie to the nonsense of certain people being born with knowledge as advocated by confucius and lin piao."

wang yu-ching pointed out: "confucius tried to present decadent slave-owners as sages born with knowledge, and create public opinion for restoring the slave system. in advocating the reactionary theory of innate genius, lin piao tried to create a theoretical basis for usurping party leadership and state power and restoring capitalism."

RUSTICATION OF EDUCATED YOUTH

More Educated Shanghai Young People Settle in Countryside

(NCNA-English Shanghai, Mar. 16, 1974)

in the past few days more than 2,900 educated young people from shanghai have gone to settle in the rural areas of east china's provinces of kiangsi and anhwei to help build up new socialist villages. this was the first group of educated young people who applied to go to the rural areas of other provinces this year.

since the beginning of this year some 32,000 educated young people have gone from shanghai to settle on the city's outskirts.

in response to chairman mao's 1968 call "it is highly necessary for young people with education to go to the countryside", many students who will be finishing middle school this year are writing to their schools and neighbourhood committees to express their determination to go and settle in the countryside. groups of young people have asked to go to the places where conditions are difficult.

these educated young people say with pride: "by our deeds, we will sweep on to the garbage heap of history the rotten ideas of the exploiting classes of looking down on the working people and manual labour that confucius and lin piao advocated."

graduating middle school student hung kuo-min said: "imperialist prophets pin their hopes on the third and fourth generations in china for a 'peaceful evolution'. but we will temper ourselves in the countryside in the struggle to change nature and train ourselves into successors to the revolutionary cause of the proletariat."

seventeen-year-old hung kuo-min is a leading member of the red guard organization of the pilo middle school. the school leadership has approved his application for settling in the countryside. he noted that red guards took the lead in going to the countryside after graduation. he said: "during the cultural revolution, the red guards have made contributions to defending chairman mao's revolutionary line. we will carry forward the revolutionary tradition and continue the revolution under the dictatorship of the proletariat."

revolutionary parents warmly encourage their children to go to the countryside. some held family meetings to criticize the doctrines of confucius and mencius spread by lin piao such as "he who excels in learning can be an official" and "those who work with their minds govern, those who work with their hands are governed".

seeing his son off to the countryside, veteran worker yu jen-mu said: "by going to the countryside, you are repudiating lin piao and confucius. you must make real efforts to study marxism-leninism-mao tsetung thought, modestly accept re-education by the poor and lower-middle peasants and resolutely fight against the traditional ideas of the exploiting classes."

fiftyfive-year-old tsai yi, secretary of the general party branch of the shanghai silica powder factory and a veteran who joined the revolution during the anti-japanese war, has sent her five children to settle in the countryside. she said: the peaceful evolution of the soviet union into revisionism and the experience of the struggle between the two lines within the chinese communist party "have made us see that in bringing up successors to the revolutionary cause of the proletariat, we must encourage young people to face the world and brave the storm. we ourselves must continue the revolution all our lives and as parents must also educate the next generation to be worthy successors to the revolutionary cause and carry the revolution forward."

since december 1968, nearly one million educated young people have gone from shanghai to settle in the countryside and border areas. they have integrated themselves with workers and peasants and been tempered in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. some have been admitted into the communist party and the communist youth league, and some have been elected members of leading bodies. large numbers have become rural school teachers, barefoot doctors and tractor drivers. many have made inventions and innovations in agricultural research. they have become a vital force in the socialist revolution and construction in the countryside.

the 23 educated shanghai young people who came to settle in the chungting people's commune in lihsin county, anhwei province, carried out scientific experiments in close cooperation with the poor and lower-middle peasants. they set up an agricultural bacteria fertilizer plant and succeeded in making several kinds of bacteria fertilizer and insecticide. unit yield of grain has increased by 51 percent and cotton more than trebled.

chu ke-chia, who went to settle in the manchuang production brigade in yunnan in 1969, set up a school in a hilly region inhabited by aini nationality. he learned their language and is serious in his teaching. he also learns the trades of a carpenter, a barber and a tailor in whole-heartedly serving the people. the local peasants describe him as a good teacher in the mountains. he was a delegate to the tenth national congress of the communist party of china and was elected an alternate member of the party central committee.

chiang hui-chen, a student of chinese language at the shanghai teachers' university, said: "the countryside is also a college. there, in class struggle, the struggle for production and scientific experiment, educated young people have much to learn and much to do."

a graduate of the shanghai no. 51 middle school, chiang hui-chen settled in a rural area in taiho county of anhwei province in 1970. she participated in physical labour by day and helped commune members study in the evening. she joined the communist party in 1972 and was elected a member of the brigade party branch and vice-chairman of the brigade revolutionary committee by the local poor and lower-middle peasants. she was recommended to study in the teachers university last year.

chiang hui-chen said: "liu shao-chi and lin piao advocated the reactionary confucian idea of studying in order to become an official and vilified the settling of educated young people in the countryside as 'reform through forced labour in a disguised form'. the aim was to lead us onto the wrong road of divorcing ourselves from labour, from practice and from the masses so as to turn us into their tools to restore capitalism. however, it is a daydream. "i am determined to return to the countryside when i graduate from the university, and serve the poor and lower-middle peasants still better with what i have learned," she added.

SPRING FARMING

Industrial, Trade Departments in Central China Province Aid Spring Farming

(NCNA-English Wuhan, Mar. 16, 1974)

industrial and trade departments in the central china province of hupeh are supplying varied farm machinery and other goods for the current spring farming.

tabulations at the end of february show that the number of tractors, pumps and other farm machines sent to the countryside ranged from two to 12 times as great as in the same period of last year. increases in the supply of chemical fertilizer, insecticide and plastic sheeting for rural use ran anywhere from 20 to over 40 per cent.

hupeh province had an excellent harvest last year, grain output hitting an all-time high and cotton topping the previous year by more than one-fifth. the

provincial industrial and trade departments last winter sent cadres to the rural areas to study their needs for farm machinery and other goods. these departments also called meetings to work out measures to provide more aid for farming.

since the beginning of this spring, workers in the industrial and trade departments have been criticizing lin piao and confucius. this has further heightened their enthusiasm in production. technical innovations undertaken by workers have steadily raised output in many chemical fertilizer plants. the province by the end of february surpassed output of chemical fertilizer in the same period of 1973 by over 40 per cent. the insecticide plants have increased their production and turned out more varieties. the number of high-efficiency low-toxic. insecticides has risen from 12 kinds last year to 18.

while stressing the production of farm machines and tools, the industrial departments also pay attention to maintenance and supply of machine parts. the provincial diesel engine plant by the end of february turned out 6,000 parts, 42 per cent more than in the same period of last year. more than 400 experienced workers from 64 factories and enterprises in wuhan, the provincial capital, have gone to 63 counties to help communes repair farm machines and train mechanics. industrial and trade departments in the chingchow, huangkang and hsiangyang administrative regions set up 2,400 mobile groups to tour the countryside and provide maintenance service to communes and production brigades, much to the appreciation of the poor and lower-middle peasants.

trade and transport departments in various areas are rushing farm tools and other goods to the villages before the busy season starts. so far, over 96,000 tons of chemical fertilizer and 3,700 tons of plastic sheeting for rural use, or 54 per cent and 19.7 per cent more than in the corresponding 1973 period, plus 15,000 tons of insecticide and 110,000 mist sprayers, have been sent to the countryside.

Spring Farming in Full Swing in Central China Hsien

(NCNA-English Chengchow, Mar. 17, 1974)

spring farming is going full steam ahead in hsinhsiang county, central china's honan province, which has been known for its high cotton and grain yield many years running.

during a recent visit there, we saw a vigorous scene everywhere. the commune members put up many big-character posters and wall news papers and held meetings to criticize lin piao and confucius. chemical fertilizer and insecticides were being carted to the fields awakened from their winter slumbers by the tractors that roared joyously under bright sunny skies. pumps operated day and night, drawing water from the people's victory canal and wells to irrigate the wheat fields. the commune members were busy levelling cotton fields, determined to reap another good harvest.

hsinhsiang county is an advanced unit in learning from tachai, china's pace-setter in agriculture. its grain output last year averaged more than six tons per hectare, a 30 per cent increase over 1972. ginned cotton output reached 1,050 kilogrammes per hectare after topping the 750-kg. mark four years in a row. enormous progress was also made in forestry, animal husbandry, side-line production and fishery.

to carry on the victorious advance and win still higher output, the hsinhsiang county party committee summed up its experience in grasping revolution and promoting production and mapped out a new fighting programme at the beginning of this year.

shortly after the spring festival, leading members of the county party committee led more than 2,000 commune members to the bank of the yellow river in the teeth of a heavy snow. there they repaired and improved the water-diverting project to bring water from the yellow river to the farmland via a network of 140 main and subsidiary ditches. now all the 18,000 hectares of wheat in the county have been given one watering and one top-dressing. the 7,600 hectares reserved for cotton are being manured and watered, ploughed and harrowed to conserve moisture.

a study class was held in early february at the chiliying commune which the great leader chairman mao inspected 16 years ago. eight hundred people, including communist party and youth league members and cadres of production teams, got together at the study class and made a thoroughgoing criticism of the reactionary fallacies "restrain oneself and return to the rites"

and "the highest are the wise and the lowest are the stupid" spread by lin piao and confucius. they analysed the commune's experience in greatly increasing grain and cotton output and worked out a new programme for further increases.

back in their teams after attending the study class, these cadres joined the commune members in field work during the day and in studying and carrying out revolutionary mass criticism in the evening. with the enthusiasm generated in the movement to criticize lin piao and confucius, members of the commune irrigated 1,300 hectares of wheat, moved 80,000 cart-loads of manure to the fields, levelled 670 hectares of land for cotton sowing and planted 140,000 trees in a fortnight, making a flying start in this year's spring farming.

field management has been improved in the takuai people's commune which harvested over 30 per cent more grain and cotton last year than in 1972. the commune irrigated all its 2,300 hectares of wheat before the earth froze, and ploughed watered and applied fertilizer to all its cotton fields last winter. leading members of the commune party committee went to villages to work alongside the peasants and cadres as spring farming began. sufficient base manure has been applied to the cotton fields and the wheat crop is now in good shape.

encouraged by the example of the takuai commune, the other communes also stepped up their efforts for a better harvest this year.

a meeting to exchange farming experience was held in the chiliying people's commune, which harvested more than 7.5 tons of grain per hectare last year. at the meeting, the commune's advanced brigades described how they had brought about good grain and cotton harvests, and modestly learned from each other. the liuchuang brigade introduced good spring wheat strains which yield more than 7.5 tons per hectare and sent some of them to the sungchuang brigade. the sungchuang brigade modestly studied the experience of the chiliying brigade in promoting farm work through the criticism of lin piao and confucius.

the cooperation and emulation between these advanced brigades helped spark a dynamic drive in spring farming.

the great movement to criticize lin piao and confucius emancipated the minds of the people. a network of more than 200 scientific experimental stations or teams was established under the leadership of the county party committee to study how to improve the cultivation of wheat, maize, cotton and other crops, especially in areas which have a short frost-free period and are often hit by drought and cold waves in spring. they have evolved various effective methods to tackle the problem.

Criticism of Lin Piao and Confucius Promotes Spring Farming on East China Plain

(NCNA-English Hangchow, Mar. 17, 1974)

cadres and commune members on hangchow-chiahsing-huchou plain, one of east china's leading producers of grain and silkworm cocoons, is doing spring farming with increased revolutionary vigour derived from the movement to criticize lin piao and confucius.

cadres and commune members are ploughing rice fields, digging canals in wheat- and rape-fields and applying fertilizer. people are loosening the soil in mulberry orchards, removing weeds and pruning unwanted growth. good strains of early rice seeds are being sunned on threshing grounds. people on boats are busy collecting silt for fertilizer.

the plain is situated in the southern part of the yangtze river delta and covers more than 9,000 square kilometres. the area has ten counties and over 4.6 million people.

farm production has grown rapidly under the guidance of chairman mao's revolutionary line since liberation, during the great proletarian cultural revolution in particular. grain yield averaged 7.5 tons per hectare for four years in succession. compared with 1965, the year before the cultural revolution began, total grain output in 1973 rose by 42 per cent, and output of silkworm cocoons by 120 per cent.

the party organizations at all levels on the plain led the people last winter and this spring in a deep-going criticism of the crimes of the lin piao anti-party clique. this stimulated the people's enthusiasm for grasping revolution and promoting production. they dug and dredged river channels, improved old irrigation ditches and opened new ones and strengthened dykes. they added more than 26,000 hectares of top-quality fields, turned 2,600 hectares of dry land into paddy fields and completed many new irrigation projects. they collected a large amount of manure. all these laid the foundation for a good harvest of early rice this year.

in the movement to criticize lin piao and confucius, the cadres and commune members, based themselves on the facts of the progress made during the cultural revolution in the locality to condemn lin piao for maliciously attacking the cultural revolution and his attempt to turn history back and restore capitalism.

tunghsiang county in the central part of the plain is on low-lying land. a large amount of farmland used to be inundated at times. during the cultural revolution, the people of the county set about levelling fields

and building water conservancy projects which improved 4,200 hectares of fields that give good yields in spite of drought or waterlogging. early rice output last year exceeded the 6-ton-per-hectare target set in the national programme for agricultural development. people are now improving 1,330 hectares of easily flooded fields.

SPORTS

China Holds Spring Cross-Country Races in Kunming

(NCNA-English Kunming, Mar. 17, 1974)

china's 1974 spring cross-country races took place recently in kunming, capital of the southwest china province of yunnan.

three men's events, the 20 kilometres cross-country race and the 10,000 metres and 800 metres track races, were featured in the meet. the 142 entrants came from 16 units -- the chinese people's liberation army, inner mongolia, chinghai, kansu, liaoning, heilungkiang, peking, hopei, tientsin, shansi, honan, kiangsi, kweichow, yunnan, shantung and kirin.

the races were taking place in the excellent situation marked by the vigorous development of the movement to criticize lin piao and confucius. the participating athletes, trainers and referees joined in repudiating lin piao's crimes in following confucius' preaching "to restrain oneself and return to the rites" in a vain attempt to restore capitalism. they also criticized lin piao's revisionist line for its disruption and damage to the country's cause of sports, instancing facts in concrete class struggle and two-line struggle on the sports front. this helped them further to combat the erroneous view of placing skill and prizes above everything else and adhere to the correct principle of "friendship first, competition second".

the 20 kilometres cross-country race, the first of its kind to be held in china, was staged on the morning of march 10. eighty-five runners including veterans and newcomers, the youngest being just 16 years old, entered this event. thousands upon thousands of local residents, who lined the route of the race from the heart of the city to the suburbs, encouraged the competitors with thunderous applause and cheers. many workers and poor and lower-middle peasants beat drums and gongs to cheer them on. all the entrants finished the entire race.

good results were produced in all the three events after four days of keen competition. there was a general improvement in the standards of all the participating teams. ma hsueh-chung, a double winner at the meet, is an 18-year-old peasant from a mountainous area in kansu province, northwest china. since taking up long distance running, he has trained assiduously for the sake of revolution.

following are the winning times in the three events:

men's 20 kilometres cross-country race: ma hsueh-chung (kansu) -- 1 hour 6 minutes 42 seconds.

men's 800 metres: chen shih-ying (liaoning) -- 1 minute 57.8 seconds.

men's 10,000 metres: ma hsueh-chung -- 31 minutes 58 seconds.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Comrades Chou En-lai, Chang Chun-chiao and Chiang Ching Meet and Fete Comrades E.F. Hill and N. Gallagher

(NCNA-English Peking, Mar. 17, 1974)

chou en-lai, vice-chairman of the central committee of the communist party of china, chang chun-chiao, member of the standing committee of the political bureau of the c.p.c. central committee, and chiang ching, member of the political bureau of the c.p.c. central committee, met and hosted a banquet here this evening in honour of e.f. hill, chairman, and n. gallagher, vice-chairman, of the australian communist party (marxist-leninist). they had a very cordial conversation.

attending the meeting and the banquet were keng piao, member of the c.p.c. central committee and head of the international liaison department of the c.p.c. central committee, feng hsuan, member of the c.p.c. central committee and deputy head of the international liaison department of the c.p.c. central committee, and comrades li hsiao-pai, lin tang, chou erh-liu, chang keng-tien, shen jo-yun, lao yuan-hui and lu hui-hsiang.

CHINA AND CYPRUS

Cyprus President Receives Chinese Ambassador

(NCNA-English Peking, Mar. 16, 1974)

president makarios of the republic of cyprus received chinese ambassador tai lu at the presidential palace in nicosia yesterday morning, and they had a friendly talk, according to a report from the cypriot capital.

CHINA AND JAPAN

Hua Kuo-feng and Sha Feng Meet Japanese Friends

(NCNA-English Peking, Mar. 18, 1974)

hua kuo-feng, member of the political bureau of the central committee of the chinese communist party, and sha feng, minister of agriculture and forestry, this evening met and had a friendly conversation with tada shi yaoita, diet member of the japanese socialist party and chairman of the japan-china agricultural and peasants exchange association, kiyoshi oshima, permanent director of the association, and the delegation of the association led by giichiro yonaiyama and shinichiro horie.

present at the meeting were hao chung-shih, acting president of the chinese society of agronomy, and sun ping-hua, secretary general of the china-japan friendship association.

Japanese Women Delegation for Japan-China Friendship Leaves Kwangchow for Home

(NCNA-English Kwangchow, Mar. 18, 1974)

the japanese women delegation for japan-china friendship led by tokie kobayashi wound up its friendly visit to china and left here for home yesterday. while in china, the 16-member delegation visited peking, nanking, wuhsi and shanghai and was accorded warm reception by chinese women and other local people.

Chinese Table Tennis Delegation to Second Asian Championships Formed

(NCNA-English Peking, Mar. 18, 1974)

a table tennis delegation of the people's republic of china has been formed here to take part in the forthcoming second asian table tennis championships in japan.

the delegation has hsu yin-sheng as leader and li fu-jung (concurrently coach) and hu yu-lan (female and concurrently player) as deputy leaders. the four coaches are li fu-jung, chuang chia-fu, chang hsieh-lin and wang chia-sheng. the delegation is made up of 13 players, six women -- hu yu-lan, chang li, cheng huai-ying, huang hsi-ping, yu chin-chia and yang yen-chun (junior), and seven men -- hsi en-ting, tiao wen-yuan, hsu shao-fa, li chen-shih, wang chia-lin, han shih-yi and mai chien-kuo (junior).

the coaches and players are now actively making serious preparations for the championships. they pledge to uphold the principle of "friendship first, competition second," learn modestly from players of other asian countries and regions, and contribute their share to the enhancement of friendship and unity among the asian people and players and to the further promotion of table tennis in asia.

scheduled to take place in yokohama city, japan, from april 2 to 15, the second asian table tennis championships are sponsored by the japan table tennis association in accordance with a decision of the first congress of the asian table tennis union.

CHINA AND PANAMA

Chinese Table Tennis Team Leaves Peking for Panama

(NCNA-English Peking, Mar. 16, 1974)

a chinese table tennis team with kuan hui-kuang as leader and shen yun-ao as deputy leader left here for panama by air this morning to participate in an international tournament and pay a visit.

CHINA AND UN

Territories Under Portuguese Colonial Rule Debated at UN Special Committee on Decolonialization

(NCNA-English United Nations, Mar. 15, 1974)

the question of territories under portuguese colonial rule was debated at the united nations special committee on decolonialization from march 5 to 15.

during the debate, the representatives of the people's liberation movement of angola, the angolan national liberation front and the mozambique liberation front denounced the crimes committed by the portuguese colonialists and expressed their determination to strengthen unity and persist in struggle so as to drive the portuguese colonialists out of their lands.

manuel jorge of the people's liberation movement of angola declared that the national liberation movement in angola was making gains unceasingly in the battlefield. more portuguese colonial troops had been put out of action. he pointed out that the colonial regime in portugal could not contain the patriotic armed struggle of the angolan people because the masses were being mobilized in fighting against portuguese colonialism.

mangali tula of the angolan national liberation front denounced the portuguese colonialists for plundering the wealth of angola and continuing its colonial policy of suppressing the angolan people.

shafudine khan of the mozambique liberation front said that for the last ten years, the people of mozambique have been fighting for independence and won successes in various areas. he thanked the arab countries for extending their oil embargo to portugal and the south african regime.

during the debate, the representatives of some afro-asian member states denounced the portuguese colonial authorities and expressed their support to the just struggle waged by the people in the portuguese-occupied colonies.

tanzanian representative nimrod m. lugoe said that the liberation movements in the portuguese-ruled colonies were scoring one victory after another in the field. efforts at national construction had started in the liberated areas.

malian representative aliou traore pointed out that portugal intended to keep angola and mozambique under its perpetual colonial domination. however, the african people was determined to reject that policy. they would continue to bear arms to reveal the true essence of the unsavoury policies of portugal, he said.

congolese representative didier iloy said that the people in the portuguese-occupied territories were using revolutionary violence against portugal's counter-revolutionary violence. armed struggle was the only means possible today to liberation in the portuguese colonies, he pointed out.

having expounded the excellent situation prevailing in the armed struggles of the people in the portuguese colonies, chinese representative wu miao-fa said, "the continuous victories of the armed struggles of the mozambique and angolan peoples have thrown the portuguese colonialist regime into a panic. while intensifying military suppression on the one hand, it continues to play deceptive tricks on the other."

he pointed out: "the portuguese colonialist regime has dared to commit so many evils and act so truculently because it has obtained the connivance and support of international imperialism and the close cooperation of the colonialist authorities in south africa and southern rhodesia."

he said: "the perverse actions of the portuguese colonialist authorities can never crush the heroic people of mozambique and angola, or check the torrential tide of the national liberation movement, nor can they perpetuate their dark colonial rule of several centuries during which they could ride roughshod over the people."

"so long as the people on the portuguese colonies uphold unity and persevere in struggle, with the support of the people of the world, they will certainly drive the enemies out of their homeland and win victory."

he condemned the portuguese colonialist authorities and the south african racist and colonialist authorities for their cruel suppression of the people in southern africa.

he said: "the chinese government and people deeply sympathize with the people of mozambique and angola in their dire misery and we will, as always, give them every possible assistance within our capability until they win complete victory."

the special committee on decolonialization ended its debate with a resolution condemning portugal for its colonial wars and repressive acts against the peoples of angola and mozambique. it called upon all states to take forthwith all measures to put an end to any activities that help to exploit the territories under the domination of the portuguese colonialists and the people therein.

CHINA AND ZAIRE

President Mobutu Receives Chinese Study Group

(NCNA-English Kinshasa, Mar. 16, 1974)

zaire president mobutu sese seko received at the presidency yesterday a chinese study group for the construction in kinshasa of a "people's palace".

the president had a friendly conversation with the head and members of the group.

chinese ambassador kung ta-fei was present on the occasion.

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* NATIONAL *
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LANGUAGE REFORM

Confucius Is the Patron Saint of Those Opposing the Reform of Chinese Characters

by

Wang Po-hsi (王伯熙)

(Peking Kuang-ming Jih-pao, February 25, 1974)

The mass movement to criticize Lin Piao and Confucius personally initiated and led by Chairman Mao is developing in depth throughout the country. Linking up the criticism of Confucius with the criticism of Lin Piao is the key to deepening the criticism of Lin Piao and rectification of the style of work, and this is a matter of foremost importance to the whole Party, the whole army and the whole people. Confucius was a "sage" of the reactionaries as well as the patron saint of those stubbornly upholding the system of slavery politically and actively practicing restoration and retrogression. He was also the patron saint of those opposing the reform of the written language and advocating its reversal to the past. It was by succeeding to this reactionary mantle of Confucius that the ideology of the Confucian school subsequently took shape. In carrying out the revisionist line and vainly attempting to restore capitalism, swindlers of the Liu Shao-ch'i and Lin Piao type also took the doctrines of Confucius and Mencius as their reactionary ideological weapon. They actively carried out the policy of keeping the people ignorant, advocated the worship of Confucius and the study of the classics and opposed reforming the written language. Because of this, we must vigorously grasp class struggle in the superstructure including the various spheres of culture, carry out a thoroughgoing socialist revolution, arm ourselves with the powerful ideological weapon of Marxism-Leninism and Mao Tse-tung's thought, criticize vigorously the reactionary thoughts of swindlers of the Liu Shao-ch'i and Lin Piao type and of Confucius, and on the basis of raising our awareness of class struggle and the two-line struggle, eliminate their pernicious influence that impedes the development of the written language, and give impetus to the forward development of work in reforming the written language.

Confucius' Reactionary Stand in Opposing the Development of Chinese Characters

In the course of the historical development of the Chinese written language over several thousand years, besides the flying leap to the li shu script which took place in the style of writing, the system of symbols has all along been confined to the state of quantitative change. The reactionary thought of the Confucian school represented by Confucius and worshipped by the reactionary ruling classes of the past, was one of the most important social and historical causes that impeded the development of the Chinese characters.

Confucius was a person living in the last part of the period of the Spring and Autumn Annals. The epoch of the Spring and Autumn Annals and the Warring States was a period of dramatic changes marked by the evolution of the system of slavery into the feudal system in Chinese society. As an auxiliary tool of social intercourse that developed with the development of society, the written language inevitably had to reflect the changes in society. The main changes in the development of Chinese characters at that time were: (1) the appearance of large numbers of new characters and symbols; (2) "variants in the written language"; (3) the simplification of the style of writing and the use of symbolic characters; (4) the standardization of Chinese characters with the hsiao chuan script as the foundation. The creation of new characters in large numbers was essential to the formation of a system of basic symbols for the Chinese written language. "Variants in the written language" were brought about by the partitioning of the country by feudal lords. Because of the "variants in the written language," Ch'in Shih Huang called for "the use of the same characters in writing," and the standardization of the Chinese characters with the hsiao chuan script as the foundation. The introduction of the li shu script, this brand new form of characters, was an important hallmark in the simplification of the style of writing and the use of symbolic characters. The creation of the li shu script was a revolutionary transformation in the development of Chinese characters. This transformation began in the epoch of the Spring and Autumn Annals and the Warring States. Li shu had been extensively used for a long time among the common people before it was adopted by the government messengers in the State of Ch'in. The simplification of the style of writing the Chinese characters embodied the trend of simplification in the development of the written language, but the use of symbolic characters not only reflected the trend of simplification, but also reflected the trend to reduce the ideographic nature of the characters and strengthen the phonographic nature of the phonetic radicals. This kind of transformation was consistent with the trend of development of the written language.

Confucius, who was a representative of the slave-owner class on the decline, was extremely hostile toward changes in the development of Chinese characters. On noticing the large numbers of Chinese characters created by the people, he lamented: "Even in my early days, a historiographer would leave a blank in his text.... Now, alas! there are no such things" (1) (Confucian Analects: "Wei Ling Kung") The so-called "a historiographer would leave a blank in his text" which Confucius claimed he saw, was mentioned in the History of Han's "I-wen-chih" by P'an Ku. It was mentioned there that "In the former system of writing, all writing must be in the same character. If a character was not known, people would leave a blank in the text and inquire from friends and elderly people." According to the "former system" of the slave-owning society, people were only permitted to

use ancient characters already in circulation, and they were not permitted to create new characters. With the development of society, new phrases in the spoken language kept on appearing and there was no character for recording them. Since people were not permitted to create new characters, the only thing they could do was to leave a "blank" in the text. This ridiculous rule of leaving a "blank" in the text was Confucius' own admission of his opposition to the development of Chinese characters. "The historiographer would rather leave a blank in his text"--this action of rather omitting a character than to create a character was a move to return to the past and was contrary to the orientation of the development of the written language. Similar to Confucius' attempt to pull politically the feudal society already in the course of formation back to the already disintegrating slave-owning society, this was to turn back the wheel of history and downright reactionary.

Confucius opposed not only the creation of new characters, but also the reform of characters. When the Confucian school represented by Confucius noticed the changes in the form of characters at that time, they advanced the proposal of "all writing is with the same characters." (The Doctrine of the Mean) However, the "all writing is with the same characters" they advanced was diametrically opposite to Ch'in Shih Huang's call for "the use of the same characters in writing." Ch'in Shih Huang's call for "the use of the same characters in writing" was progressive, and was an effective measure for consolidating the centralization of authority by the feudal state of the newly emerging landlord class, pushing forward the written language, and unifying the confused condition of the written language which existed during the epoch of the Warring States and the Spring and Autumn Annals into the hsiao chuan script. However, the "all writing is with the same characters" of the Confucian school represented by Confucius was reactionary and in the service of restoring the system of slavery on the decline. It pulled the written language backward in an attempt to unify the changed written language with the written language of the past.

Confucius berated the reform and innovation of the working people at that time as "let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity." (The Doctrine of the Mean) The people changed the forms of characters and were "opposed to the ways of antiquity." But the Confucian school represented by Confucius wanted to restore "the ways of antiquity." They clamored that "no one but the Son of Heaven.....can determine the written language!" (The Doctrine of the Mean) and proclaimed that only the supreme ruler of the slave-owner class had the right to determine the written language. They only permitted the "Son of Heaven" to determine the written language, but forbade the "stupid" and "lowly" working people to reform the written language. This was to enable the slave-owner class to monopolize the written language and practice restoration and retrogression so as to revive the already disintegrating system of slavery and obstruct the forward development of society. This was the essence of "all writing is with the same characters" of the Confucian school represented by Confucius.

Confucius not only was opposed to changing the forms of characters, but also disapproved of the slightest improvement in the implements of writing. For example, when the people of the time changed the hexagonal or octagonal wooden block called "ku" (觚) into a square block, he vigorously opposed the change.

The word "ku" stood for a block of wood with angles. The changing of the hexagonal or octagonal "ku" into a square "ku" would mean the loss of its angles. Because of this,he reviled the wooden block of that time as "a cornered vessel without corners" (2) (Confucian Analects: "Yung Ya") and also lamented, "A strange cornered vessel! A strange cornered vessel!" To lament at the moment of death and to cry when things were not turning out well--this was the inevitable end for all tottering classes that tried to oppose the current of history and prevent the growth of newborn things.

Confucius Is the Patron Saint of the Adverse Current of Restoration in the Development of Chinese Characters

In the past 2,000 years and more, there was at all times an adverse current of restoration in the development of Chinese characters. The patron saint of this adverse current of restoration was Confucius.

The restoration of Confucius was all embracing. From the social system to the ideological consciousness, the spoken and written language to clothing, food, housing and transportation, he wanted everything to be restored to the ancient ways of the slave-owning society. He regarded himself as a paragon of returning to the way of antiquity and claimed that what he talked about, believed in and admired were things belonging to the heyday of the system of slavery, and that he himself never dared to create anything new. He could truly be called "A transmitter and not a maker, believing in and loving the ancients." (Confucian Analects: "Shu Erh") When Yen Yüan asked him about government, Confucius went so far as to put forward his political program of returning to the ways of antiquity and talked about "to subdue one's self and return to propriety" and "to follow the season of Hsia, ride in the state carriage of Yin and wear the ceremonial cap of Chou." (Confucian Analects: "Wei Ling Kung") "To subdue one's self and return to propriety," to adopt the calendar of the Hsia Dynasty, to ride in the state carriage of the Yin Dynasty and to wear the ceremonial cap of the Chou Dynasty--this was a call for the all-round restoration of the political system, institutions and order of the slave-owning society.

During his reign, the Emperor Wu of the Han Dynasty adopted Tung Chung-shu's recommendation for "banning diverse schools of thought and honoring solely the Confucian school of thought," upheld the orthodoxy of the reactionary thinking of the Confucian school and looked upon it as a magic formula for consolidating the political power of the feudal landlord class, guarding against social revolution and opposing reforms. Regarding the role played by the written language in restoration, the feudal rulers were also very good at catching the intention of Confucius. They looked upon the written language as "the origin of classics and arts and the source of imperial power," and they paid special attention to it. At the same time, the feudal rulers also realized that the restoration of the written language to the ways of antiquity could help them monopolize the written language and actively carry out the policy of keeping the people ignorant. Because of this, throughout the long historical period of feudal society, the people in power were those who clamored the loudest and worked the hardest for restoring the written language to the ways of antiquity.

In restoring the written language to the ways of antiquity, the feudal rulers mainly advocated the writing of ancient characters, approved of only writings in the classical form, defended to death the principles of the "six classics" and opposed the reform of Chinese characters.

Advocating the writing of ancient characters was the doctrine of Confucius and Mencius. The writing of ancient characters by the feudal class was manifested in two ways. One was the use of a new method to write the old form of writing, and the other was to create new or bring back primitive ancient characters for use. Examples of using the new method to write the ancient form of writing could be found in the use of the li shu script for writing the so-called "standard ancients li" of the k'o tou (tapole) script, and the use of the k'ai shu script for writing the chuan characters. There were many people who used the k'ai shu script for the writing of the chuan characters. For example, they wrote the character "ch'ien" (前) in the form of ( ), the character "hsien" (仙) in the form of ( ) and the character "i" (以) in the form of ( ).

The Confucian school represented by Confucius not only advocated the writing of ancient characters, but also advocated speaking the ancient spoken language. His disciple Kung Meng Tzu advocated that "a superior man should follow the ways of the ancient in his speech and dress." ("Kung Meng" in Works of Mo Tzu) Although the feudal class was unable to effectively speak the language of the ancients, they did realize writing in the ways of the ancients on paper. In the past 2,000 years and more, the landlord class all along persisted in writing in the ways of the ancients. Communications in writing had for a long time adopted the ancient way of writing without the slightest change and consequently led to the strange phenomenon of the separation of the spoken language from the written language.

A written language should advance with the development of the spoken language. Because of the long separation of the Chinese characters from the living spoken language, their development would naturally be seriously affected. The square symbols of the Chinese characters are only suitable for the recording of monosyllabic phrases. Following the daily increase of polysyllabic phrases in the spoken language, the contradiction caused by the lack of unity between the Chinese characters and the phrases used in the Chinese spoken language grew daily more acute. The result of this aggravating contradiction necessarily would give impetus to the development and changes in the Chinese characters. However, the long dislocation of the written and the spoken language had actually covered up and tapered down the contradiction caused by the disunity between the written and the spoken language and hindered the development of the Chinese characters. It was not until the rise of the vernacular language movement in sympathy with the vigorous growth of the bourgeois democratic revolution in modern time that put an end to the course of reversal caused by the dislocation of the spoken language from the written language. Once the spoken language and the written language were integrated, the contradiction caused by the disunity between the spoken and the written language was immediately exposed and became more acute. This led to the development of the movement for reforming the written language and the vigorous growth ov the movement to reform the Chinese characters in the direction of phonetic spelling.

History is merciless. It has passed sentence on the ideology of the Confucian school represented by Confucius as the culprit responsible for the dislocation of the spoken language from the written language and as the mortal enemy to the development of the Chinese characters. The vernacular language movement and the language reform movement were both launched amid the cries of 'Down with Confucianism!" This is inevitable in history. Today, in our work to reform the written language, we must also, in the mass movement to criticize Lin Piao and Confucius, thoroughly settle accounts with the reactionary thinking of Lin Piao and Confucius before our work could move forward with vigor and vitality.

On the road of developing the Chinese characters, there are always people who stubbornly adhere to the principles of the "six classes of Chinese characters" and obstruct the reform of the Chinese characters. The "six classes of Chinese characters" are based on principles summed up from the structural relations of ancient Chinese characters, and are used to explain the structural relations of ancient Chinese characters. However, following the development and changes in the Chinese characters, it has become ever more difficult to explain the structural relations of the Chinese characters. For example, the character "wei" (為) is an ideogram. What idea does it represent? At present from the oracle bone script and the bronze script unearthed, it used to represent a hand grasping an elephant with a long trunk. Following the changes in phonetics, even the determinative-phonetic characters also could no longer determine phonetics. The symbolic character of hieroglyphs has to an even greater extent rendered the phonetic symbols of the determinative-phonetic characters more indiscernible. For example, the character "pu" (布) is no longer read as "fu" (父), the character "pao" (寶) is no longer read as "fu" (缶), the character "k'ang" (康) is no longer read as "keng" (庚) and the character "ho" (河) is no longer read as "k'o" (可). This has already been so for more than a thousand years. As for the simplified characters, they are farther removed even from the principles of the "six classes of Chinese characters." The character "wei" (為) has been simplified into (为), and this has not even the shadow of resemblance to that of a hand and an elephant. Because of this, blind adherence to the principles of the "six classes of Chinese characters" is wrong, and a manifestation of returning to the ways of antiquity and conservativism. People with such mentality would actively oppose the reform of the Chinese characters and in particular, the simplified characters. In their eyes, the Chinese characters have more and more lost their resemblance to characters. They think that only by putting the engine into reverse and changing the k'ai shu script which had evolved from the li shu script back into the chuan script could the purpose of the "six classes of Chinese characters" be made clear. If that could not be done, they must use the k'ai shu script to write in the chuan form. This way of using the principles of structure of dead ancient characters to contain the reform of the living written language is a symptom of the incurable disease of returning to antiquity, which is precisely caused by the influence of such reactionary thinking of Confucius as "a cornered vessel without corners" and "holding to death, he is perfecting the excellence of his course." (Confucian Analects: "T'ai Po")

After liberation, swindlers of the Liu Shao-ch'i and Lin Piao type opposed the reform of the written language. They maliciously attacked the simplified Chinese characters saying, "People will suffer in the long run," slandered

the adoption of the Latin alphabet by the draft proposal for the phoneticization of the Chinese written language as "slavish comprador mentality," and uttered such nonsense as "people will not die if the standard spoken language is not popularized for a hundred years." Meanwhile, they also vigorously practiced restoration, carried out the policy of keeping the people ignorant and actively propagated the culture of the landlord and bourgeois classes in a vain attempt to lead the revolutionary masses onto the evil road of revisionism, so that they could push their counter-revolutionary revisionist line, topple the dictatorship of the proletariat and restore capitalism. Although this contraband of their comes in different patterns, if only we look carefully into their background, we can discover that what they are selling is nothing but the hackneyed tunes of the doctrines of Confucius and Mencius. Because of this, in criticizing the crimes of swindlers of the Liu Shao-ch'i and Lin Piao type in opposing the reform of the written language, we must also topple and discredit by criticism Confucius, the patron saint of those opposing the reform of the written language.

Confucius Is A Stumbling Block to the People Working for the Development of Chinese Characters

Chairman Mao has pointed out: "The people, and the people alone, are the motive force in the making of world history." The people are the makers of Chinese characters, and they are also the motive force behind the development of Chinese characters. The people are mainly responsible for the creation and reform of Chinese characters as well as the development of Chinese characters.

Prior to the T'ang and the Sung dynasties, the trend of simplification in the development of Chinese characters was mainly for simplifying the style of writing. Simplification in the style of writing seemed to have exhausted its potential by the time it reached the running style and script type of calligraphy, and if further simplification had to be carried out, the only way to do so would be by reducing the number of strokes. Because of this, simplified characters appeared in ever increasing number after the T'ang and the Sung dynasties. The phonetic trend before the T'ang and the Sung dynasties was mainly manifested by the use of phonic factors of homonym loan characters and determinative-phonetic characters. The use of homonym loan characters was forced out at a very early stage by determinative-phonetic characters with mutually interpretative symbols, and enjoyed rather limited development. On the other hand, because the great abundance of phonetic mutually-interpretative symbols had by far exceeded the scope of mental capacity, they again took a turn in the opposite direction, and there was a need for reducing their number. After the T'ang and the Sung dynasties, people frequently began to use the method of "homonym substitutes" and among the "homonym substitutes," quite a number merely borrowed characters of simple strokes for homonyms of complex strokes. This method not only simplified the forms of characters and reduced the number of characters, but also increased the pure phonetic quality of the character symbols and was an improvement for the better. Today, we are still adopting this method in the simplification of the Chinese characters.

Since the T'ang and the Sung dynasties, simplified characters and homonym substitutes have been the main content in the development of Chinese characters. Simplified characters and homonym substitutes appeared in great

numbers among the people, but their circulation was limited only to the lower strata of society. This explained that the new factors governing the development of the Chinese characters were created by the masses of people. Since the T'ang and the Sung dynasties, the people have created such simplified characters as: kuo "国" (國), hsien "献" (獻), ts'u "辞" (辭), ch'ü "趋" (趨), hsüeh "学" (學), nai "奶" (嬭), etc. Some simplified characters were taken from obsolete ancient simplified characters, to replace the complex ones, such as: ts'an "蚕" (蠶), ch'ung "虫" (蟲), wu "无" (無), etc. Among the homonym substitutes created by the people are: mien "面" in place of "麵," chi "几" in place of "幾," han "汗" in place of "漢," t'ung "同" in place of "銅," and chiang "姜" in place of "薑," etc.

The reactionary rulers honored only the Confucian school of thought. They extolled Confucius as "a sage," and emulated the tone of Confucius in disparaging the people as "lowly" and "stupid." They not only did not support the creative activities of the masses in motivating the development of Chinese characters, but also did everything they could to suppress and attack them.

Confucius called the slaves and the working people "mean people," and taking the reactionary stand of idealist conception of history, he slandered the working people as born to be "stupid" and could not be changed. He nonsensically said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed." (Confucian Analects: "Yang Huo") This type of idealist fallacy was very much to the taste of all exploiting classes, and it became the theoretical foundation of the policy used by the landlord and bourgeois classes to keep the people ignorant.

Based on such reactionary fallacies, the reactionary rulers had four ways of dealing with the creation and reform of these "stupid people": first, to despise them, second, to attack them, third, to negate them and fourth, to expropriate them as their own. For example, when the working people first created simplified characters and homonym substitutes, the reactionary ruling class immediately took action. They wrote articles to "correct the mistakes" or special works to "rectify vulgarity," and heaped such curses and crimes as "vulgar," "erroneous," "inconsistent with the six classes of Chinese characters" and "no knowledge of types of characters" on them in a desire to smother these new factors for the development of Chinese characters in the cradle. But, these newborn things could not be smothered because they represented the orientation of social progress and were strong in life force. When they failed to smother them, they tried to negate them and said that the simplified characters and homonyn substitutes were not the "correct form" and would not permit their inclusion into the system of Chinese characters and spoken language. But the vigorous growth of these newborn things could not, in the final analysis, be denied. When denial didn't work, the reactionary rulers, on the basis of the fallacy of "the wise of the highest class and the stupid of the lowest class," took over the gains created by the "stupid of the lowest class" and considered them to be the property of the "wise of the highest class."

For example, both the li shu script and the ts'ao shu script were styles of writing the Chinese characters created by the people. When they first appeared, these forms of writing were despised and attacked. However, the moment they were

accepted as the "correct form," the reactionary ruling class immediately denied that they were created by the working people, but claimed that they were the creation of a group of the "wise of the highest class" such as Ch'eng Miao and Shih Yu. Some sycophantic people even ascribed the creation of the ts'ao shu script to the Emperor Chang of the Han Dynasty. But a large number of bamboo strips buried in the shifting sands have eloquently shown that the ts'ao shu script was created by the people. In history, those reactionary theories such as "heroes are the makers of history" were the products of Confucius' idealist conception of history.

In work to reform the written language, the mass line and the mass concept are extremely important, and they hold the key to the success or failure of the reform of the written language. Before liberation, one of the causes of the very little progress made in the movement for reforming the written language was that no effort was made and there was also no possibility to arouse the masses or to take the mass line. Today, as we have the wise and able leadership of Chairman Mao and the CCP Central Committee as well as the active participation and enthusiastic support of the broad masses of workers, peasants and soldiers, we are bound to carry out even better the work of reforming the written language. Henceforth, we must resolutely take the basic line of the Party as the key link, strengthen the unity of the people in the whole country, raise high the battle banner of criticizing Lin Piao and Confucius, wash away the slime and filth left behind by swindlers like Liu Shao-ch'i, Lin Piao and Confucius, and score a great victory in the work of reforming the written language

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Notes:

(1) Before "Now, alas! there are no such things" there is the sentence "He who had a horse would lend him to another to ride" in the Confucian Analects. The foregoing sentence bears no connection with the sentence that follows, and it is quite difficult to explain. In both the works of P'an Ku and Hsü Shen, this sentence is missing. It is believed that a mistake in abridgement has been made.

(2) In Language and Characters Explained the note given under the character "fan" (幡) was: "Cloth used by the study attendant for cleaning the ku." The note given by Yen Shih-ku in Chi-chiu-p'ien (急就篇) says, "Ku, a block used for writing or recording events, made of wood in the shape of a hexagon or octagon and could be used for writing."

Oppose Returning to Antiquity and Reform Chinese Characters

by

Chin Hsuan-min (荊 选 民), fighter of a certain unit of the PLA

(Peking Kuang-ming Jih-pao, February 25, 1974)

Confucius lived in a period of great social upheaval at the last part of the epoch of Spring and Autumn Annals. Stubbornly taking the stand of the slave-owners on the decline, he devoted his whole life to soliciting help and making appeals for opposition to social reform. Confucius clamored for "rectification of names" in a vain attempt to use the subjective concept ("name") to correct and contain the already changed objective being. At that time, under the cruel oppression of the slave-owners, there were constant slave uprisings, and the newly emerging landlord class was also rose to seize power. This led to a situation of "propriety ruined and music lost." Confucius was frightened to death of the political reform of the time and he vainly attempted to restore the social order of "when the prince is prince, and the minister is minister, when the father is father and the son is son" of the system of slavery to save the rule of the slave-owning aristocracy from disintegration.

Confucius also extremely hated changes in the development of the Chinese characters. When he noticed the large numbers of new characters created by the people, he lamented, "Even in my early days, a historiographer would leave a blank in his text.....Now, alas! there are no such things." (Confucian Analects: "Wei Ling Kung") He wanted people to write in accordance with the "ancient rules" of the slave-owners, and if there was no such ancient character, it would be better to leave a blank space than to create a new character. He forbade the writing of new characters. In short, the written language should also return to the old way and reform was forbidden.

Confucius lived at a time marked by the constant appearance of new things, new names and new characters. This was a manifestation of the unremitting advance of history. However, in the eyes of Confucius who carried out the political line of restoration and retrogression, the situation has become what he called, "There is no correct interpretation of right and wrong, and people work for selfish ends." (History of the Han Dynasty: "I-wen-chih") Confucius understood very clearly the role played by the written language, and when confronted by changes in the development of the spoken language and the written language, he censured them at every opportunity and most ridiculously advocated "leaving a blank in the text" to oppose changes and reforms in the written language and obstruct the unremitting development of the written language. He vainly attempted to prevent the people from mastering the written language and to serve the preservation of the system of slavery on the brink of extinction.

All reactionaries in history who worked for restoration politically necessarily had to advocate the restoration of the old order culturally. The chieftains of successive opportunist lines within the Party were also like this. They mortally feared and bitterly hated the emancipation of the laboring people

politically and culturally. They were afraid that they might not be able to achieve their sinister goal of hoodwinking and enslaving the people. In order to carry out counter-revolutionary revisionist line, the renegade Liu Shao-ch'i wildly peddled the doctrines of Confucius and Mencius. For the sake of restoring capitalism and turning back the wheel of history, Lin Piao wildly propagated the doctrines of Confucius and Mencius, publicized feudal, bourgeois and revisionist culture and created counter-revolutionary public opinions for staging a frenzied attack against the proletariat.

The great leader Chairman Mao pointed out long ago: "A given culture is the ideological reflection of the politics and economics of a given society. There is in China an imperialist culture which is a reflection of imperialist rule, or partial rule, in the political and economic fields..... Into this category falls all culture embodying a slave ideology. China also has a semi-feudal culture which reflects her semi-feudal politics and economy, and whose exponents include all those who advocate the study of Confucius, the study of Confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas." Lin Piao was an out-and-out representative of the culture of the landlord and bourgeois classes and the imperialists. This kind of reactionary culture was in the service of imperialism and the landlord and bourgeois classes. Only by thoroughly criticizing this kind of reactionary culture could the new culture of the proletariat be established for serving the consolidation and development of the socialist economic base.

Today, under the wise and able leadership of Chairman Mao and the CCP Central Committee, our working people have not only risen up politically, but have also stood on their own feet culturally. The working people have become the masters of the country. They are able to bring their revolutionary activism more fully into play, create material wealth and spiritual wealth and push history forward. Chairman Mao has pointed out to us: "Written language must be reformed, and it is necessary to take the orientation of phonetic spelling in common with the written languages of the world." In accordance with this directive of Chairman Mao, the broad masses of people must actively carry out the work of reforming the written language. Simplifying the Chinese characters, popularizing the standard spoken language and promoting the draft proposal for Chinese phonetic spelling are beneficial to the workers, peasants and soldiers in their study of culture and grasping of revolutionary theory, and are in the service of proletarian politics. Consequently they have the firm support of the broad masses of workers, peasants and soldiers, and have scored definite achievements and led to the appearance of a new situation of vigorous development in the work of reforming the written language.

This political swindler Lin Piao peddled the "theory of innate genius," propagated the idealist conception of history advertising "the wise of the highest class and the stupid of the lowest class" and maliciously slandered the working people. He taught his son to honor Confucius and to study the classics. He was opposed to the new culture of the proletariat, upheld the old culture of the reactionaries and interfered with and sabotaged the reform of the written language. Confucius censured the people for reforming the Chinese characters as not abiding by "ancient rules." Liu Shao-ch'i, Lin Piao and company claimed that if we simplified the written language, "we would suffer in the long run." The opposition to the development and reform of the written language by Confucius was a vain

attempt to restore the slave-owning society, while the opposition to the reform of the written language by swindlers like Liu Shao-ch'i and Lin Piao was for serving their sinister goal of restoring capitalism. They were badgers from the same mound.

Lin Piao and Confucius were both reactionaries who tried to turn back the wheel of history. Today we are waging a struggle to criticize Lin Piao and Confucius because we want to carry out a thoroughgoing socialist revolution in the superstructure including the various spheres of culture, consolidate and develop the impressive gains of the great proletarian cultural revolution, consolidate the dictatorship of the proletariat and guard against the restoration of capitalism. We must, under the guidance of the basic line of the Party, get rid of all fetishes and superstitions, emancipate ourselves ideologically, advance in the face of difficulties and actively carry out well the work of reforming the written language.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Hung-ch'i Article: Criticizing Lin Piao, Confucius Is Great Struggle to Oppose, Prevent Revisionism

(NCNA-English Peking, Mar. 19, 1974)

an article of the latest issue of the "red flag" points out that the current nation-wide mass movement to criticize lin piao and confucius is of great immediate practical importance and far-reaching historic significance for opposing and preventing revisionism and consolidating the dictatorship of the proletariat. the article says: "today we are deepening the criticism of lin piao's plot to use doctrines of confucius and mencius to restore capitalism and dealing a heavy blow at the ambition of soviet revisionism to turn china into its colony."

excerpts from the article entitled "criticizing lin piao and confucius is great struggle to oppose and prevent revisionism" by yen feng follow:

throughout the historical period of socialism, the struggle between marxism and revisionism continues within the party. the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists in our country turn to revisionists in the party as agents to restore their lost paradise. imperialism and social-imperialism also want to buy over those who have illicit relations with foreign countries and who are willing to be their puppet emperors to subvert and invade our socialist motherland. in order to consolidate the political power paid for in blood, the emancipated proletariat and other revolutionary people must resolutely suppress class enemies who openly engage in sabotage and make trouble, and must always maintain vigilance against intrigues by chieftains of revisionists to restore capitalism and smash them.

historical experience shows that those who practised revisionism often searched for counter-revolutionary ideological weapons in the garbage bin of the confucian school. all chieftains of the revisionist lines in our party, from chen tu-hsiu and wang ming to liu shao-chi and lin piao, like all reactionaries in china's history, worshipped confucius and were disciples of the confucian shop. lin piao ran wild using the doctrines of confucius and mencius to oppose the revolutionary truth of marxism and serve his counter-revolutionary plot for restoration.

politically, lin piao took over the slogan of confucius "restrain oneself and return to the rites" as his reactionary program for altering the party's basic line for the historical period of socialism and subverting the dictatorship of the proletariat. he wanted to

reinstate the landlords, rich peasants, counter-revolutionaries, bad elements and rightists and restore the dictatorship of the landlord class and the comprador-bourgeoisie. ideologically, lin piao took over the confucian idealist a priori concepts of a "mandate from heaven" and some are "born with knowledge" and the confucian idealist conception of history "the highest are the wise and the lowest are the stupid". lin piao disguised them and concocted the theory of innate genius as his theoretical program against the party. he posed as a "heavenly horse" and considered himself the "noblest" person, a superman. he had the audacity to assert that his "fine qualities" came from heaven and made his program the ideological prop for establishing a feudal fascist dynasty of the lin family. organizationally, lin piao inherited the reactionary code of conduct devised by confucius and mencius, engaged in conspiracies and intrigues and created cliques for his private ends. he even undertook to train fascist secret agents and make his followers swear loyalty to the counter-revolutionary cause of a lin family dynasty. a host of facts show that the doctrines of confucius and mencius were a major ideological source of lin piao's revisionist line and that lin piao was a disciple of confucius, pure and simple.

the "manifesto of the communist party" states that "one fact is common to all past ages, viz., the exploitation of one part of society by the other. no wonder, then, that the social consciousness of past ages, despite all the multiplicity and variety it displays, moves within certain common forms, or general ideas". the essence of the doctrines of confucius and mencius, which are an ideology of the exploiting classes, is advocacy of retrogression and opposition to progress, advocacy of conservatism and opposition to reforms, advocacy of restoration and opposition to revolution. this remains unchanged despite different explanations by the ruling classes in history to suit their particular needs. the ideological system of confucius has always served to safeguard the old social order and helped the overthrown reactionary classes and reactionaries attempt a comeback. many theories and programs used by the reactionary ruling classes to prop up the system of exploitation can be traced to the doctrines of the confucian school. all this dovetails with the political requirements of the revisionists for counter-revolutionary retrogression and capitalist restoration. that is one of the reasons why they must turn to the doctrines of the confucian school for ideological weapons to attack the party and the proletariat.

chairman mao says: "revisionism is one form of bourgeois ideology". revisionists are agents of the bourgeoisie within the party. they uphold and push the capitalist line, and as a rule, they take the ideological system of the bourgeoisie as their own theoretical basis.

the comprador-bourgeoisie and the right wing of the national bourgeoisie in china were defenders and peddlers of the slavish attitude of worshipping imperialism and the feudal attitude of returning to the old that called for reverence to confucius and the study of confucian classics. lin piao, a ringleader of revisionism, attempted to restore capitalism in china and turn our state of the dictatorship of the proletariat into a state of the dictatorship of the landlord class and the comprador-bourgeoisie. therefore, he assumed the mantle of "revering confucius and studying the confucian classics."

lin piao particularly treasured the doctrines of confucius and mencius because they were quite deceptive. though the words "benevolence, righteousness and virtue" appear all through the doctrines of confucius and mencius, their essence was "oppression is justified". "love for people" advocated in the doctrines in fact meant "devouring people".

although the landlord and capitalist classes have been overthrown, they still have strength in the ideological and cultural fields in the period of socialism. what do they rely on in their repeated trials of strength with us? they rely on the doctrines of confucius and mencius as an important tool, on the poisonous influences of such reactionary ideas, in attempting to seize political power back from the proletariat. revisionists are counter-revolutionaries in disguise and political swindlers. since they engage in counter-revolutionary activities, they have to deceive people. since the doctrines of confucius and mencius suit their taste well, they revere them as a priceless treasure.

revisionism is an international phenomenon. judging by class struggle on a world scale, wang ming, liu shao-chi, lin piao and other revisionist chieftains did their best in preaching the doctrines of confucius and mencius. this suits the needs of imperialism and social-imperialism in their anti-china, anti-communist and anti-popular activities. in order to conquer the chinese people, foreign aggressors in history, while mounting barbarous military aggression, invariably resorted to confucius and used china's reactionary and moribund old culture centred on the doctrines of confucius and mencius as the ideological prop of their colonial rule. as lu hsun pointed out, "i believe if foreigners are to subjugate china, ... you would still be encouraged to read more chinese books, and confucius, too, would be even more revered." that is because, in their eyes, the doctrines of confucius and mencius are china's "national characteristics", are a "soft knife" which "cuts off one's head without one's being aware of death", because these doctrines are stamped with the brand of the experience of government handed down by successive ruling classes in china and therefore can be used to

good effect in deceiving and benumbing the chinese people. in the period of the war of resistance against japanese aggression (1937-1945), the japanese imperialists cried for the establishment of a "new order in east asia" and wanted to "resurrect confucianism". the soviet revisionist social-imperialists are exerting themselves to stage foul performances of worshipping confucius and reviling chin shih huang. they shamelessly extol confucius as the "most holy sage and foremost teacher of china" whose example should be "followed by all generations to come", and allege that confucianism is "china's unique cultural treasure" and "reflects the interests of the broad masses of the people," etc. this shows that reactionaries, chinese and foreign, all harp on the same tune and that they serve by their negative example to reveal the reactionary nature of confucius' ideology.

today, as we are deeply criticizing lin piao's schemes to use the doctrines of confucius and mencius in trying to restore capitalism, we are also dealing a heavy blow at soviet revisionism's rabid ambition to turn china into its colony.

in the "special introduction to the english edition" of "socialism, utopian and scientific", engels pointed out: "tradition is a great retarding force, is the vis inertiae of history, but, being merely passive, is sure to be broken down". confucianism, which pervaded old china for more than two thousand years, is a tradition typical of the exploiting classes. reactionary and moribund, it is a great brake on social development and is bound to be smashed by the on rolling wheel of history. lin piao, that bourgeois careerist, conspirator and traitor, attempted to use confucius to force open the gate to a capitalist restoration and to block the road to socialism. finally he ended up crashing to death in the mongolian desert.

at present, under the guidance of chairman mao's proletarian revolutionary line, hundreds of millions of workers, peasants and soldiers, as the main force in criticizing lin piao and confucius, are making speeches and writing articles to open fierce fire on the lin piao anti-party clique and its counter-revolutionary revisionist line and on confucius and his reactionary ideological system as a whole. thus they are opening a broad road for the wider dissemination of marxism and the sturdy growth of new emerging socialist things.

CRITICISM OF LIN PIAO

Northwest China Commune Members Rebut Lin Piao's Negation of Great Proletarian Cultural Revolution

(NCNA-English Sining, Mar. 19, 1974)

cadres and commune members of the chenchiachuang production brigade of tatung county, chinghai province, cited changes in their brigade brought about by the great proletarian cultural revolution in their condemnation of lin piao for negating the cultural revolution in a vain attempt to restore capitalism.

the brigade come to the fore during the great proletarian cultural revolution as an advanced unit in learning from tachai. taking the party's basic line as the key link, the brigade party branch led the commune members in grasping revolution and promoting production and made big progress. a review of these great victories in the current movement to criticize lin piao and confucius made the cadres and commune members see more clearly the correctness of chairman mao's teaching "the current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

at a criticism meeting, the party branch secretary said: "the great proletarian cultural revolution has won great victories which encourage the people of the whole country. it has brought profound changes in our brigade, made the commune members more conscious of class struggle and the struggle between the two lines and of continuing the revolution under the dictatorship of the proletariat, and strengthened their determination to take the socialist road. advanced people and actions defending the interests of the state and the collective and farming for the revolution follow one after another. the socialist position in the countryside has been consolidated. but the renegade and traitor lin piao came out in the most vicious language with attacks on the excellent situation of the cultural revolution to decry its achievements. this fully revealed his wolfish ambition to attempt a capitalist restoration in china."

members of the chenchiachuang brigade refuted lin piao's shameless smear that china's "national economy is stagnant" and that the "peasants lack enough to eat and wear" by facts illustrating the vigorous advances in china's socialist revolution and construction. they said: "take our brigade for example. the great proletarian cultural revolution smashed interference by the revisionist line. both commune members and cadres are keen to learn from tachai. we are all determined to work hard and brave hardship and

have already transformed low-yield into high-yield fields. grain output has increased year after year. in spite of bad weather last year, our grain output averaged 5.47 tons per hectare and total output was double that in 1965, the year before the cultural revolution began. in the past few years, our brigade has over-fulfilled its quotas for agricultural tax and state purchases. on top of that, we have grain reserves every year. now the brigade's collective grain reserve amounts to 150 kilogrammes per capita. every household has its own surplus grain. the growth in production and income enabled the brigade to buy enough farm machines to mechanize and semi-mechanize major farm work. every household now has electric lighting and radio rediffusion loudspeaker. life is getting better. many commune members have bicycles and sewing machines. this shows that the great proletarian cultural revolution has been a great impetus for the productive force in china. the slander of the great proletarian cultural revolution concocted by lin piao and his gang revealed their hostility and their traitorous intention to restore capitalism.

the commune members noted that confucius was scared of the reform measures of his time, and showed his bitter hatred of them by cursing that there was an "absence of right principles throughout the country." the renegade and traitor lin piao, inheriting this legacy, also looked daggers at new socialist things that have emerged during the cultural revolution, and desperately attacked them, and clamoured for "self restraint and return to the rites." this shows that lin piao was an out-and-out disciple of confucius.

an accountant and barefoot doctor of the brigade said: "during the cultural revolution, many new revolutionary things emerged in our brigade, just like in other places throughout the country. these include the three-in-one leading body combining old, middle-aged and young cadres, the revolutionary committee, the cooperative medical service, barefoot doctors and the mass agricultural scientific research groups and the first educated young people coming to the countryside. the commune members welcome all this. thanks to the cooperative medical service and the barefoot doctors, commune members need not go out of the village for treatment. this is beneficial to production and improves the people's health. facts prove that new socialist things are fine. to beat back the vicious slanders by lin piao and his gang we must protect new socialist things and bring them to fruition."

a commune member pointed out at a meeting that since the beginning of the great proletarian cultural revolution, the study of marxist-leninist works and chairman mao's writings has become wide-spread. the brigade has put an end to entertainment with unwholesome content, worked to end the inequality between men and women and firmly carried out the policy of equal pay for equal work. "all these are a heavy blow at the reactionary ideology of confucius and mencius, and they are fine," he said.

INTEGRATION OF TRADITIONAL CHINESE MEDICINE WITH WESTERN MEDICINE

Chinese Army Medical Workers Integrate Traditional and Western Medicine for Effective Treatment

(NCNA-English Peking, Mar. 18, 1974)

medical workers of the chinese people's liberation army have reported new successes during the cultural revolution in the use of traditional chinese medicine and its combination with western medicine.

they have done this in line with chairman mao's proletarian line in public health.

the great proletarian cultural revolution aroused enthusiasm among p.l.a. medical workers to serve the people wholeheartedly. since 1969, they have made a total of 258,000 visits to army units at the grassroots level and villages for re-education by the workers, peasants and soldiers and to treat them.

they gained a deeper understanding of chairman mao's teaching that "chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level" as they helped villages set up co-operative medical service and train "barefoot doctors", and gave patients traditional chinese treatment. the army medical workers of the western medical school conscientiously studied traditional chinese medicine. herbal medicine was used in a wide range of cases and the integration of traditional chinese and western medicine is gaining in popularity.

party committees made arrangements for army doctors and leading physicians of western medicine in the army units to study traditional chinese medicine and pharmacology. training courses were organized and civilian practitioners were invited to give lectures and help train army medical personnel. the trainees then promoted integration of the two schools of medicine in the army. most of the army hospitals and a number of regimental medical teams now have one or two doctors of western medicine who have studied traditional chinese medicine. some of them are teaching what they have learned to colleagues and doing research on integration of the two schools of medicine.

good results have been obtained in applying both chinese traditional and western medicine in treating common, recurrent and endemic diseases and injuries. many medical units discovered medicinal herbs effective for chronic tracheitis and developed pharmaceutical preparations in different forms that the patients welcome. most army hospitals and regimental medical

teams use anaesthesia by acupuncture in surgery and achieve good results. treatment of fractures by a combination of chinese traditional and western methods is widespread throughout the army medical units, which have developed new apparatus and traction methods. as a result, the period for union is significantly shortened. a regimental medical team of the peking units treated large-surface burns caused by fire, boiling liquid or chemicals with traditional and western methods. the simple method gives good results. the experience has been passed on to other army and local medical units.

carrying on the tradition of self-reliance and hard work, the medical workers collect and grow medicinal herbs and prepare herbal medicine. they have bred some animals for medical use. the whole army has collected 14,000 tons of herbs and harvested 700 tons since 1970.

a hospital attached to the shenyang units gathered and planted more than 30 kinds of commonly-used medicinal herbs. this basically met its needs.

during the movement to criticize lin piao and confucius the p.l.a. medical personnel, following the marxist-leninist viewpoint "practice first", have learned what they did not know through doing and constantly sum up their experience. after repeated experiments, they chose many effective methods that combine traditional chinese and western medicine and drugs from several hundred tested prescriptions.

the army medical personnel are now carrying forward the movement to criticize lin piao and confucius in a deep-going way.

BAREFOOT DOCTORS

Jentso--A Young Tibetan Woman Barefoot Doctor

(NCNA-English Sining, Mar. 19, 1974)

seeing chairman mao ascend the rostrum, a young tibetan woman seated in the third row of the meeting hall cheered lustily and her eyes shone with tears of happiness. she was jentso, a delegate to the tenth national congress of the chinese communist party in august 1973. she could hardly keep back her tears when she recalled how she had suffered as a slave in the old society and was now able to discuss affairs of the party and state together with the great leader chairman mao.

twentynine-year-old jentso came from yushu tibetan autonomous chou in northwest china's chinghai province. there she has worked as a barefoot doctor of the tsochih production brigade in the past 14 years, serving the 110 households of tibetan herdsmen whole-heartedly. the brigade is situated in an area 5,000 metres above sea level, with very low temperature and strong winds all year round. she has to overcome many difficulties to go the rounds to look after the health of the herdsmen who live scatteredly over the brigade's 1,200 square kilometres of grazing grounds. the herdsmen praise jentso for her communist spirit and selfless devotion to her work.

jentso was born in a poor herdsman's family in 1945. her mother died in childbirth a year later. she became an orphan at five when a herdowner shot her father to death. from then on she and her brothers and sister went begging from place to place. at the age of six she was compelled by a herdowner to work as his slave, tending calves in the daytime and sleeping in a cattle-pen at night. she suffered all sorts of insults and tortures. when she was eleven, the herdowner made her churn butter at night, the job of an able-bodied slave. owing to her lack of strength, she had to beat one churn of butter 3,000 times, double the amount of work for an adult. jentso often fainted with fatigue and was severely flogged for this.

jentso and the other slaves were emancipated in 1958 when democratic reform was carried out in the stockbreeding areas of chinghai. cadres helped jentso put on her new clothing and brought her cream tea. this 13-year-old slave, oppressed since childhood, felt the party's warmth for the first time. with tears in her eyes, she told them of her miserable early years while they explained to her what the revolution and democratic reform would mean to her. this rapidly raised her class consciousness.

jentso learned medicine from a doctor in the work group sent by the party and was determined to become a doctor

herself. she practised giving injections on a small gauze pad and then on her own arms over and over again. later the party sent her to training classes in the autonomous chou. she studied chairman mao's "serve the people", "in memory of norman bethune" and other articles, while working hard to improve her medical skills. she gradually learned traditional chinese acupuncture and became acquainted with the use of local medicinal herbs in treating common complaints.

when jentso finished her study in 1960, she was assigned to work in the people's hospital of chumalai county. but she volunteered to return to the grasslands and serve as a part-time medical worker though the conditions there were not as good as in the city. the party organization approved her application and praised her for it.

the tsochih brigade where jentso works is located at the southern foothills of the snow-capped bayan kara mountains where the yangtze river originates. jentso has visited every tent in the brigade to bring medical service to the herdsmen. she is familiar with the health conditions of the members of every family.

one morning in april 1972, when jentso and her child fell ill, a former poor herdsman named pateng and his wife called with their ailing son. jentso diagnosed that the child suffered from acute pneumonia and dysentery, but she had little medicine left in her medical kit. so she gave the child the penicillin injections she had intended for her own son. considering that the child needed meticulous care, she rushed more than 15 kilometres to pateng's home to take care of the child for a whole day and visited the child again early next morning. her mind was set at ease only when she found the child turn definitely for the better.

herdsmen of the tsochih brigade call her "representative of the patients", for she often helps patients do household chores and other work so that they can take a good rest. once jentso nursed herdswoman chamo in her home for more than 10 days. getting up early and working late into the night, she milked cows, collected cow dung and churned butter for her.

on another occasion, a poor herdswoman tzuchiu got sick and came to jentso for treatment, bringing along her two daughters. jentso invited them to stay with her so that she could take good care of both mother and children.

jentso treats patients of han nationality with as much solicitude as she did tibetans. one winter, li hsueh-liang of han nationality, bookkeeper of the chumaho commune, came to work in the tsochih brigade and fell from yak back by accident. his spine was severely injured and he became unconscious. the brigade revolutionary committee decided to send him by a short cut across a snow mountain

to the nearest highway where an ambulance would take him to hospital. it assigned a doctor of han nationality to nurse the patient on the way because jentso was already pregnant for six months. but she pleaded with the committee, saying: "the han doctor can nurse him on the way but he cannot convey the feelings of us tibetans for our han brothers." finally jentso was allowed to escort the patient together with some militiamen. she was by the patient's side in whirling snow and nursed him with the best possible care all the way. when li hsueh-liang recovered from the injury soon afterwards, he said: "jentso and tibetan brothers saved my life. i'll never forget their warm attention."

"jentso thinks only of her fellow herdsmen but not herself," the commune members say in praise of her. she goes anywhere any time her service is needed, and does everything she can to alleviate the ailments of her patients. jentso said: "i'll offer anything of mine for the sake of the masses and the party's cause."

over the past few years jentso has helped train young barefoot doctors for the production teams. when jousa, a barefoot doctor of the number two production team, met difficulties in learning, jentso studied with him chairman mao's article "serve the people" and encouraged him to study harder. she made medical rounds with him and patiently taught him how to diagnose and prescribe, case by case.

jentso is also a model herdswoman. in the past dozen years she has taken an active part in collective productive labour, milking, twisting woollen yarn and doing other work, while giving medical treatment. she often twists woollen yarn on yak back while making medical tours.

educated by the party and chairman mao, jentso has marched in the van in building up the new socialist countryside. she is now a standing committee member of the chumalai county party committee and a member of the tsochih brigade party branch.

WOMEN CADRES

Large Numbers of Women Cadres in Tibet

(NCNA-English Lhasa, Mar. 18, 1974)

more than 10,000 women cadres of minority nationalities in the tibet autonomous region have come to the fore since the beginning of the great proletarian cultural revolution. among them are two delegates to the tenth national congress of the communist party of china and a member and an alternate member to the c.p.c. central committee.

women cadres are in leading positions in party and government organizations at various levels. still more are working in industrial, transport, geological, financial, trading, meteorological, cultural, educational, medical and health departments. their participation in leading bodies strengthens the unity of the people of various nationalities, consolidates the dictatorship of the proletariat and speeds up the socialist revolution and construction in tibet.

the labouring women of tibetan, monba and loba nationalities before liberation were on the lowest social rung of serfdom. working as serfs or slaves generation after generation, they were regarded by the three manorial lords (the reactionary local government, the nobility and monasteries) as beasts of burden and subjected to a host of superstitious notions to keep them enslaved. for example, a woman in labour was denied shelter under a roof, and labouring women were forbidden to raise their eyes to look at a person's face. following the democratic reform in tibet in 1959, the chinese communist party implemented policies to ensure equality for all nationalities and equality between men and women, to ensure the thorough emancipation of working women. enjoying the concern of the party and the state, large numbers of women who had lived in misery as serfs and slaves joined the revolutionary ranks and their class consciousness rose rapidly. quite a number have become leading cadres.

pa sang, member of the c.p.c. central committee, secretary of the party committee, and vice-chairman of the revolutionary committee, of the tibet autonomous region, is one of these outstanding women. before liberation, her family worked for the manorial lords for generations. pa sang at the age of nine was forced into the chika (manorial estate) to serve the wives and daughters of the lord. she was subject to flogging at anyone's displeasure. after nine years of this bitter slave's life, pa sang ran away from the chika to the people's liberation army. the party sent her to study at the institute for nationalities. for her firm proletarian stand and clear-cut class love and hatred, pa sang was admitted into the communist party during the democratic reform. pa sang has given excellent

service as chairman of a county women's federation, deputy county head and chairman of a county revolutionary committee. she studies marxism-leninism and chairman mao's works, and firmly implements and defends chairman mao's proletarian revolutionary line.

following chairman mao's teaching, young minority women cadres temper themselves by taking part in class struggle, the struggle for production and scientific experiment. in this way they have acquired proficiency as revolutionary cadres.

now 31, tzuchu is deputy secretary of the nimu county party committee and secretary of the nimu district party committee. when she was working in the nimu people's commune, she made investigations, relied on the masses and helped them heighten their consciousness of the struggle between the two lines, particularly the party's basic line for the historical period of socialism. she led them in criticizing the counter-revolutionary revisionist line of liu shao-chi and lin piao.

this aroused the enthusiasm of the commune members for socialism and, as a result, the commune made all-round progress. she then spread the experience of the commune to other communes in the area. its grain output last year topped 3.2 tons per hectare, surpassing the target set in the national programme for agricultural development. the area is now an advanced unit in the county.

women cadres of tibetan nationality are leading the peasants and herdsmen on the "roof of the world" in learning from the tachai brigade, national pace-setter in agriculture. they help the masses develop the revolutionary spirit of self-reliance and hard struggle so as to contribute their share to the construction of a new, socialist tibet.

an example is yang tsung, chairman of the revolutionary committee of hsienfeng people's commune in chiacha county, southern tibet. in the movement to learn from tachai, she and other cadres led the commune members in working to improve farmland and farm scientifically. as a result, the commune last year increased its grain output by a big margin, exceeding 4.7 tons per hectare. every household has a grain reserve and the commune has 35 tons of collective grain reserves.

yang tsung attended the party's ninth and tenth national congresses and was elected an alternate member of the party central committee. recalling the past and contrasting it with the present, yang tsung drew the conclusion that "our commune and tibet as a whole owe what they have today to the wise leadership of chairman mao". she pledged herself to follow chairman mao and make revolution her whole life.

the political progress of the minority women cadres in tibet is a convincing refutation of lin piao's "theory

of innate genius" and the confucian fallacy that "everything is decided by heaven."

tzujen choka, deputy director of the bureau of public health of the tibet autonomous region, said in criticizing lin piao and confucius: "confucius preached that everything was decided by heaven. lin piao spread the 'theory of innate genius'. before tibet was liberated, the reactionary rulers claimed that the serfs and slaves suffered because of their evil doings in a previous life. is this the truth?"

in the old society, four members of tzujen choka's family died of hunger and ailments. she became a housemaid in a manorial family at the age of six, and she lived like a beast of burden. the party and chairman mao rescued her. she attended college, was admitted into the party and later became a leading cadre.

"is it because of my 'lucky star'?" she asked. "nothing of the sort. i owe everything to the socialist system under the dictatorship of the proletariat and chairman mao's revolutionary line," she declared.

the chinese communist party and the people's government have always attached great importance to the training of minority women cadres in tibet. shortly after the peaceful liberation of tibet, arrangements were made for a group of daughters of poor peasants and herdsmen to attend schools in other parts of the country.

since the democratic reform, tibet has made systematic arrangements so that every year a number of women cadres from the grassroots level and daughters of working people are selected to attend middle schools and institutes of higher education.

in addition, the tibet institute for nationalities and the party school of the autonomous region were founded. schools and institutes in all parts of the region provide opportunities for women of minority nationalities to get an education.

cadre schools were founded in chamdo, lhasa, loka, shigatse and other places and training courses were given in various localities for cadres of worker and peasant origin.

STEEL OUTPUT

Revolution Promotes Production in Tientsin Steel Mill

(NCNA-English Tientsin, Mar. 18, 1974)

the tientsin no. one steel mill increased production thanks to the rising socialist initiative of its workers who are raising their consciousness of class struggle and the struggle between the two lines in the movement to criticize lin piao and confucius.

january steel output was 5.73 per cent over that in the same 1973 period. production kept rising in february, surpassing the state plan and meeting all state economic and technical norms. 99.68 per cent of the steel ingots were up to standard.

with marxism-leninism-mao tsetung thought as their weapon, the workers criticized lin piao's crimes in using the doctrine of confucius of "restraining oneself and returning to the rites" in his attempt to restore capitalism. with bitter hatred, veteran worker chou ya-ju said: "in the old society, i started at the age of eight to work for a landlord, and my mother served as a wet nurse for rich people. we both were maltreated. we toiled but still could not feed my young brother who starved to death. we labouring people lived in the pit of misery in the old days. we were emancipated with liberation and help run the country. those exposed to the cold of winter best appreciate the warmth of the sun. we will never allow people like lin piao to drag socialist new china back to the man-eating old society. we will build up our socialist motherland. we will go all out to contribute more to the socialist revolution and construction."

built four decades ago, the steel mill had low output a few varieties before liberation. the workers after liberation quickly raised production, especially during the great proletarian cultural revolution. the mill has topped state quota for years running. it set an output record last year. the experience of the workers has proved that "the lowly are most intelligent; the elite are most ignorant." they said: "lin piao parroted confucius and slandered us labouring people as those who only say 'wish you good fortune and wealth' when they meet and are concerned only with rice, oil, salt, sauce, vinegar and firewood. but he posed as a 'genius' and the 'noblest of men'. he asserted the theory of innate wisdom in plotting to restore capitalism and set up a fascist hereditary lin dynasty."

the workers grasped production with redoubled efforts. chen chia-hui, communist party member and veteran worker,

found the sulphur content was high in a heat of molten steel on his day shift one time. he and his workmates analyzed the problem and devised measures to save this heat of steel. he refused to take a rest even he was off shift. when the night shift workers urged him to go home, he remarked: "i won't sleep well if i don't see this heat of steel up to the standard." he and workers of the night shift produced a good heat.

following chairman mao's teaching "grasp revolution and promote production", the mill's party committee made an all-round plan for the movement to criticize lin piao and confucius and raise production. they put the struggle to criticize lin piao and confucius in first place and grasped the question of the line to promote production. leading members of the party committee joined the workers in studying, making criticism and taking part in production. the workers cited the cadres as good comrades-in-arms. they made up their mind to carry the criticism of lin piao and confucius to the end and turn out more good steel for the state.

SPRING SOWING

Spring Sowing in Full Swing in Northwest China Province

(NCNA-English Sining, Mar. 19, 1974)

spring sowing is going on rapidly in a major grain producing area in multi-national chinghai province, northwest china. the cadres and commune members are working with great revolutionary enthusiasm generated in the movement to criticize lin piao and confucius.

the yellow and huangshui river basins on the chinghai plateau, inhabited by hui, sala, tu, tibetan and han people, cover an area of 260,000 hectares. the mild climate and fertile soil there provide good farming conditions. under the guidance of chairman mao's revolutionary line the area has reaped good harvests several years running.

led by party organizations at various levels, the cadres and commune members have criticized lin piao's crime in pushing confucius' preaching "to restrain oneself and return to the rites" in a vain attempt to restore capitalism. this has fired their socialist enthusiasm.

by criticizing the reactionary fallacy of "the highest are the wise and the lowest are the stupid" advocated

by confucius and lin piao, the cadres and commune members of the hsunhua sala autonomous county have firmly upheld the materialist conception that history is made by the masses of the people. they started a hightide for spring ploughing and adopted various measures to increase production, such as adding fertilizer, sowing earlier than usual and intensive farming.

during the spring farming, leading members of the party and revolutionary committees at all levels in the area have gone to grassroot units to make investigations and sum up and popularize advanced experience.

the kueiteh county party committee has sent more than 100 cadres to local communes. an on-the-spot conference was held in a production team, which reaped 7.5 tons of grain per hectare for two successive years, to spread its experience in increasing output.

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* FOREIGN RELATIONS *
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CHINA AND CAMBODIA

Samdech Sihanouk Leaves Hanoi for China

(NCNA-English Hanoi, Mar. 19, 1974)

samdech norodom sihanouk, head of state of cambodia and chairman of the national united front of cambodia, his wife princess monique sihanouk, and other distinguished cambodian guests left here for china by special plane this afternoon after staying for a few days in the democratic republic of viet nam, reported vna.

they were given a cordial send-off by the hanoi people outside the government guest house, on the road to the airport and at gia lam airport.

samdech and madame sihanouk were seen off at the airport by truong chinh, chairman of the standing committee of the viet nam national assembly, and his wife.

present also at the airport were hoang van hoan, vice-chairman of the standing committee of the national assembly; hoang quoc viet, member of the presidium of the central committee of the fatherland front of viet nam; leading members of the government departments concerned and numerous representatives of central and hanoi establishments.

nguyen van tien, head of the special representation of the republic of south viet nam to the democratic republic of viet nam, also saw off the cambodian guests at the airport.

khamphay boupha, head of the representation of the lao patriotic front in the d.r.v.n.; sien an, cambodian ambassador to the d.r.v.n. and the diplomatic envoys of many countries here were also present.

chairman truong chinh and samdech sihanouk warmly embraced each other by the side of the plane. he asked samdech sihanouk to convey president ton duc thang's regards to queen sisowath monivong kossamak nearirat and wished samdech and madame sihanouk and other distinguished cambodian guests a bon voyage.

Samdech and Madame Sihanouk Arrive in Kwangchow

(NCNA-English Kwangchow, Mar. 19, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and madame sihanouk, and the delegation of the national united front and the royal government of national union of cambodia led by samdech sihanouk arrived here via hanoi by special plane today after paying an official visit to the lao liberated zone.

the cambodian guests were welcomed at the airport by lin li-ming and liang hsiu-chen, vice-chairmen of the kwangtung provincial revolutionary committee, chiao lin-yi, vice-chairman of the kwangtung provincial revolutionary committee and chairman of the kwangchow municipal revolutionary committee, lo fan-chun and liu kuei-lan, vice-chairmen of the kwangchow municipal revolutionary committee, and chinese ambassador to cambodia kang mao-chao and his wife yang ling.

present were also r.g.n.u.c. ministers sarin chhak and thiounn prasith and family members of samdech sihanouk.

also present was le quang dien, consul of the consulate-general in kwangchow of the democratic republic of viet nam.

CHINA AND CANADA

Canadian Friendly Delegation of Young Workers Leaves Peking for Southern China

(NCNA-English Peking, Mar. 18, 1974)

a friendly delegation of young workers of the canada-china friendship association of vancouver, canada, led by catherine smith and catherine walker, left peking today to pay a visit to southern china before leaving for home.

the delegation arrived in china on march 6 at the invitation of the chinese people's association for friendship with foreign countries. it visited the capital iron and steel company, the peking hsinhua printing house and tsinghua university. it had also visited shihchiachuang in hopei province, the tachai production brigade in shansi province, and yenan in shensi province.

while in peking, the delegation was met and feted by vice-president of the host association li en-chiu.

CHINA AND JAPAN

Chairman of Japan-China Agricultural and Peasants Exchange Association Leaves Peking for Home

(NCNA-English Peking, Mar. 19, 1974)

tadashi yaoito, diet member of the japanese socialist party and chairman of the japan-china agricultural and peasants exchange association, wound up his friendly visit to china and left here for home today. the 10-member delegation of the japan-china agricultural and peasants exchange association with giichiro yonaiyama as its leader and shinichiro horie as secretary general left peking today for a visit to southern china before leaving for home.

among those seeing the japanese guests off were hao chung-shih, acting president of the chinese society of agronomy, and sun ping-hua, secretary general of the china-japan friendship association.

mr. tadashi yaoito and the delegation arrived in peking on march 11 for a visit at the invitation of the chinese society of agronomy.

while in peking, mr. tadashi yaoito held talks with leading members of chinese departments concerned. president of the china-japan friendship association liao cheng-chih met with him.

MALAYSIA

"Voice of Malayan Revolution" Radio on Situation of North Kalimantan People's Armed Struggle

(NCNA-English Peking, Mar. 19, 1974)

the malaysian authorities have "staged in sarawak on march 4 a farce of inducement to surrender, says the "voice of the malayan revolution" in a recent commentary entitled "sugar-coated poison".

the commentary says that the malaysian authorities made use of, and deliberately played up, the surrender of a few renegades who had speculated in joining the revolution and usurped the leadership of the north kalimantan people's armed forces, in an attempt to shake the fighting will of the revolutionary fighters and people of north kalimantan

and put down the revolutionary armed struggle of the north kalimantan people."

the north kalimantan revolutionary organization was seriously sabotaged as a result of shameless betrayal by the traitors and the malaysian authorities' intrigues and manoeuvres. "but, a bad thing can be turned into a good thing, provided that the north kalimantan revolutionary fighters and people sum up experience, draw lessons from it and persist in revolutionary armed struggle," the commentary points out.

"genuine revolution or revolutionary wars are always arduous and complicated things. the great leader lenin had said, 'there has never been, nor can there ever be, a revolution that was guaranteed against a long and arduous struggle, and perhaps filled with the most desperate sacrifices.' it is hardly avoidable that frustration in one way or another may take place in the course of revolutionary war. frustration serves as a severe test for the revolutionary ranks, before which all opportunists and cowards show their true colours but real revolutionaries are tempered and come out stronger than before," the commentary notes.

it concludes: countries want independence, nations want liberation and the people want revolution -- this is an irresistible trend of history. no tricks played by the enemy can prevent the torrent of the revolution of the north kalimantan people from surging forward exclamation

CHINA AND MONGOLIA

North China Hsien Revolutionary Committee Lays Wreath at Monument to Mongolian Army Fallen Heroes

(NCNA-English Shihchiachuang, Mar. 18, 1974)

on the occasion of the 53rd anniversary of the founding of the mongolian people's army, the revolutionary committee of changpei county in north china's hopei province this morning laid a wreath at the monument to the fallen heroes of the soviet-mongolian allied forces. the ribbon of the wreath was inscribed with: "the fallen heroes of the mongolian people's army who gave their lives in the anti-fascist war are immortal exclamation"

the wreath was laid at the monument by li lin-kuei, vice-chairman, and tu chieh-feng, standing committee member, of the county revolutionary committee, chao kuei-yi, director of the county civil affairs bureau, and others.

CHINA AND NEW ZEALAND

China-New Zealand Friendly Table Tennis Match in Peking

(NCNA-English Peking, Mar. 18, 1974)

a visiting new zealand table tennis team played the chinese team in its opening friendly match at the capital indoor stadium here this evening.

present were vice-foreign minister chiao kuan-hua, leading members of the all-china sports federation li ching-chuan and chao cheng-hung, leading member of the chinese table tennis association liang cho-hui, leader of the new zealand team richard john rassie, new zealand ambassador to china w. b. harland and mrs. harland.

the 18,000 spectators gave the visitors a warm welcome as the first sports team from oceania's new zealand since the two countries established diplomatic relations.

in the men's match, the visiting team of james r. morris, richard e. lee and lin nan ming lost 1:5 to the chinese team of li chen-shih, the current national singles champion, li cho-min and hsu shao-fa.

in the women's match played also in best-of-five series, the visiting team of anne d. stonestreet, yvonne m. fogarty and te w. h. traill lost 1:5 to the chinese team of hu yu-lan, the current world singles champion, chi chin and sun min.

the visitors played an attacking game and the matches drew warm applause.

in an exhibition after the team events, the new zealand national women's singles champion anne d. stonestreet partnered li chen-shih in a mixed doubles match against richard e. lee, the new zealand men's singles champion, and hu yu-lan.

the visitors arrived in peking on saturday and were guests of honour at a reception given by the chinese table tennis association yesterday evening.

CHINA AND PERU

Chinese Military Friendship Delegation Returns to Peking from Peru

(NCNA-English Peking, Mar. 18, 1974)

the military friendship delegation of the people's republic of china led by hsiang chung-hua, deputy chief of general staff of the chinese people's liberation army, returned to peking by air this evening after a friendly visit to peru.

it was greeted at the airport by li ta, deputy chief of the p.l.a. general staff, vice-foreign minister fu hao and leading members of departments concerned.

peruvian ambassador to china eduardo valdez was present at the airport.

CHINA AND PHILIPPINES

Huang Shu-tse Meets Philippine Guests

(NCNA-English Peking, Mar. 19, 1974)

huang shu-tse, chinese vice-minister of public health, today met and had a friendly talk with the doctors delegation from the philippines with estrella de leon as leader and carmen enverga santos as deputy leader.

present on the occasion were leading members of departments concerned li hsiu-chen, chu chao, hsu shou-jen and kao chin-o.

CHINA AND RHODESIA

Delegation of Zimbabwe African National Union Leaves Peking

(NCNA-English Peking, Mar. 18, 1974)

the delegation of the zimbabwe african national union led by h.w. chitepo, chairman of the union's supreme council, left here by plane on march 16 after a friendly visit to china.

CHINA AND SOVIET UNION

Jen-min Jih-pao Article: Soviet Revisionist Social-Imperialists' Expansion in Southeast Asia

(NCNA-English Peking, Mar. 19, 1974)

the "people's daily" today carries an article entitled "the soviet revisionist social-imperialists' expansion in southeast asia" by hsiang tung. excerpts from the article follow:

in their contention for hegemony in asia with the other superpower in recent years, the soviet revisionist social-imperialists have been stepping up their expansion in the southeast asian countries in an attempt to control and lord it over southeast asia, and place it under their sphere of influence so as to realize their fond dream of building a greater russian empire.

the soviet revisionist expansion has aroused daily-growing discontent and opposition from the people and governments of the southeast asian countries. in these circumstances, the soviet revisionists try their utmost to justify themselves. but the peoples of southeast asia have suffered bitterly from soviet revisionist expansion and the people of the world are also keenly aware of such expansion. no hypocritical arguments on the part of the soviet revisionists can cover up such a fact.

as is known to all, back in the 1960s, the soviet revisionists sent their warships to barge in the indian ocean in their contention for maritime hegemony with the other superpower. at present, not only are there more and more warships of the soviet revisionists

in the indian ocean, but there is also a soviet "permanent fleet" there. the number of bases or ports the soviet revisionists have built or acquired partial right to use in the indian ocean region is well over a dozen. their fleets held frequent military exercises in the indian ocean. their contention with the other superpower in the region has been growing in intensity. the soviet revisionist expansion in the indian ocean has created grave threats to the indian ocean region and the southeast asia region.

the soviet revisionists have racked their brains and seized every chance to carry out expansion in southeast asia. in recent years, by flaunting the banner of "friendship" and "cooperation," they have sent many official and non-governmental delegations to various southeast asian countries. in the name of "trade," they dispatched "merchant ships," "trawlers" and warships to show their flag in various southeast asian ports. under the pretext of "overhauls", "replenishment" of fuel and provisions, they tried to grab the right to use various southeast asian ports and turn them later into military bases as a foot-hold for further expansion in southeast asia.

to acquire the right to use the port of singapore, the soviet revisionists have sent a "shipping experts' delegation" and a "shipping delegation" to singapore. in addition, they dispatched spies to conduct subversion and disruption there. all this has aroused the vigilance of the singapore authorities.

in malaysia, the soviet revisionist ambassador took advantage of his diplomatic privileges to make frequent tours of malaysia's remote areas in his scheme to acquire the right to use malaysian ports.

in thailand, soviet revisionist diplomats conducted activities along the coastal lines of the isthmus of kra in south-western thailand, thus arousing discontent from the thai government.

the soviet revisionists have also stretched their claws to indonesia and the portuguese-occupied part of timor island. disregarding indonesia's sovereignty over her territorial waters, the soviet revisionists sent their "trawlers" to run amuck in indonesia's territorial waters. furthermore, it was disclosed that they are making painstaking efforts to build a naval base in the portuguese-occupied part of timor island and for this purpose, have held secret consultations with the portuguese authorities.

what warrants particular attention is that in recent years, the soviet revisionists have loudly trumpeted "internationalization" of the malacca strait. such

domineering acts in utter disregard of international law and in wanton violation of other countries' sovereignty over their territorial waters have invoked strong opposition from the malaysian and indonesian governments.

it is no accident that the soviet revisionists harbour aggressive designs on the ports of southeast asian countries and the malacca strait. their smug calculation is to secure for their vladivostok-based pacific fleet free passage through the malacca strait into the indian ocean via the sea of japan and the west pacific to join force with the mediterranean and black sea fleets in an attempt to establish hegemony in these vast waters.

at the same time, the soviet revisionists vigorously peddled to various southeast asian countries the shopworn stuff of their notorious "asian collective security system" in order to place the southeast asian countries under their sphere of influence through that "system."

the soviet revisionists refuse to give up their scheme despite the universal cold-shouldering, boycott and opposition of the southeast asian countries toward the "asian collective security system". resorting to further trickery, the soviet revisionists proposed the conclusion of "friendship treaties" as a cover to achieve their objective of infiltrating and controlling the southeast asian countries. it was reported that in early 1972, the soviet revisionists proposed to sign with indonesia and malaysia "friendship treaties" similar to the soviet-indian pact, but was turned down by the indonesian and malaysian governments.

it could be seen from the soviet revisionists' undertakings in asia and southeast asia that the threat to the peace and security of asia today comes from the contention in asia between the two superpowers. only by eliminating the superpowers' intervention can the peace and security of asia be ensured.

by carrying out expansion in southeast asia, the soviet revisionists have shown themselves up as social-imperialists. whatever be their plots and tricks, the soviet revisionists cannot deceive the daily-awakening people of the southeast asian countries. southeast asia belongs to the people of southeast asia, not to either of the superpowers.

CHINA AND SRI LANKA

Premier Chou En-lai Meets Sri Lanka Prime Minister's Special Envoy

(NCNA-English Peking, Mar. 18, 1974)

premier chou en-lai met and had a friendly conversation here this afternoon with tikiri banda illangaratne, special envoy of sri lanka prime minister mrs. sirimavo bandaranaike and minister of foreign and internal trade.

present on the occasion were b.p.v.a.j.p. senaratne who is accompanying the special envoy on the visit, and r.l.a.i. karannagoda, sri lanka ambassador to china.

present were li chiang, chinese minister of foreign trade, han nien-lung, vice-foreign minister, as well as chang hsien-cheng, chang hsing-chiao, chang han-chih, li feng and wang yu-chin.

Special Envoy of Sri Lanka Prime Minister Leaves Peking for Home

(NCNA-English Peking, Mar. 19, 1974)

tikiri banda illangaratne, special envoy of sri lanka prime minister mrs. sirimavo bandaranaike and minister of foreign and internal trade, and his party wound up their friendly visit to china and left here for home by air this afternoon.

among those seeing the distinguished sri lanka guests off at the airport were li chiang, chinese minister of foreign trade, and lu wei-chao, director of the asian affairs department of the foreign ministry.

sri lanka ambassador to china r.l.a.i. karannagoda was also present.

yesterday evening, the sri lanka ambassador gave a reception for the visit to china of special envoy illangaratne and his party.

CHINA AND VIETNAM

Comrade Pham Van Dong Passes Through Peking on Way to Other Countries

(NCNA-English Peking, Mar. 18, 1974)

pham van dong, member of the political bureau of the central committee of the viet nam workers' party and premier of the government of the democratic republic of viet nam, stopped over here at noon today on his way to visit other countries at the head of a delegation.

he was greeted and seen off at the airport by chinese party and government leaders and leading members of departments concerned chang chun-chiao, teng hsiao-ping, han nien-lung and shen chien.

present were d.r.v.n. ambassador to china ngo thuyen, charge d'affaires ad interim tran binh of the embassy of the republic of south viet nam in china, and diplomatic officials of the two embassies here.

chang chun-chiao, teng hsiao-ping and other chinese comrades had a luncheon with pham van dong and the other vietnamese comrades at the airport.

greeting and seeing off pham van dong at the airport also were heads and officials of the diplomatic missions of cuba, algeria, yugoslavia, sweden and the soviet union in china.

CHINA AND ZAMBIA

Zambian Trade Delegation Leaves Peking for Southern China

(NCNA-English Peking, Mar. 18, 1974)

zambian minister of commerce r. kunda and his wife, and the zambian trade delegation he is leading left peking for southern china by air yesterday.

they were seen off at the airport by li chiang, chinese minister of foreign trade, and leading members of departments concerned. zambian ambassador to china j.k. chivunga was present.

the delegation returned to peking on march 15 after a visit to tientsin. during their stay in peking and tientsin, the guests visited factories, people's communes and department stores and toured historical sites. they also held discussions with commercial departments of the two cities.

minister li chiang continued talks with the delegation led by minister r. kunda on march 16.

Leader of Zambian Women's Delegation Leaves Peking for Home

(NCNA-English Peking, Mar. 19, 1974)

madame b. kaunda, wife of president k.d. kaunda of zambia and leader of the women's delegation of the republic of zambia, left peking for home by air this afternoon.

members of the delegation mrs. b.c. kankasa and miss p. kawandami had already left for home.

madame b. kaunda and her party arrived in peking from shanghai on march 7. while in peking, they visited a factory, a primary school, the palace museum, and toured the great wall and one of the ming tombs. they had a discussion with leading members of the peking municipal committee of the chinese communist youth league on questions concerning youth.

madame teng ying-chao, madame lin chia-mei, wife of vice-premier li hsien-nien, and madame meng shu-fang, wife of chinese ambassador to zambia li chiang-fen, called on madame b. kaunda at the guest house yesterday.

present at the airport to see the distinguished zambian guest off were lin chia-mei, hsu han-ping, fu yu-fang, kao chien-chung, li chiang-fen and meng shu-fang, zambian ambassador to china j.k. chivunga and mrs. chivunga, and embassy officials.

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

Seriously Read Books and Study, and Thoroughly Criticize Lin Piao and Confucius

- the commanders and fighters of the 8th Company of a certain PLA unit study Chairman Mao's "On the People's Democratic Dictatorship" and criticize the "virtues," "benevolence and righteousness" and "loyalty and forbearance" publicized by Lin Piao

(Peking Jen-min Jih-pao, February 27, 1974)

The criticism of Lin Piao and Confucius is a political and ideological struggle to uphold Marxism and oppose revisionism. We must seriously study works by Marx, Lenin and Chairman Mao, and take Marxism-Leninism-Mao Tse-tung's thought as a weapon to thoroughly criticize the doctrines of Confucius and Mencius, and the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line. We must combine study with criticism, study properly and thoroughly and make deep-going and penetrating criticism. The commanders and fighters of the 8th Company in a certain PLA unit have recently studied Chairman Mao's brilliant work, "On the People's Democratic Dictatorship" and thoroughly criticized the "virtues," "benevolence and righteousness" and "loyalty and forbearance" publicized by Lin Piao and his crime in attacking the dictatorship of the proletariat. Published below are several articles written by them.

*

In Condemning Ch'in Shih Huang, Lin Piao Was Attacking the Dictatorship of the Proletariat

by

Ku Shou-hai (谷守海), leader of the 8th squad

The class enemies at home and abroad mortally fear and bitterly hate the dictatorship of our proletariat, and Lin Piao was the representative of this handful of class enemies. Under the pretext of cursing Ch'in Shih Huang for burning books and burying Confucian scholars alive, he attacked the dictatorship of the proletariat and condemned us for being "dictatorial." His counter-revolutionary aim was a vain attempt to topple the dictatorship of the proletariat and restore capitalism.

In the article "On the People's Democratic Dictatorship," our great leader Chairman Mao has long refuted this kind of curses. He points out, "'You are dictatorial.' My dear sirs, you are right, that is just what we are. All the experience the Chinese people have accumulated through several decades teaches us to enforce the people's democratic dictatorship, that is, to deprive the reactionaries of the right to speak and let the people alone have that right." Ours is a country under the dictatorship of the proletariat and it protects the interests of the proletariat and the working people. We practice democracy among the people, but exercise dictatorship over our class enemies. If the class enemies carry out sabotage activities and create disturbances, we have to suppress them without ceremony.

Ch'in Shih Huang was the first to unify China. He employed the Legalists to oppose the Confucianists, advocated reforms and opposed retrogression. At that time, the slave-owners and Confucian scholars vigorously created public opinion for counter-revolutionary restoration so as to restore the slave society. In order to consolidate the newly established political power of the feudal landlord class, Ch'in Shih Huang ordered the confiscation of "the Book of Odes, the Book of History and the sayings of a hundred schools" with the exception of books on the history of Ch'in, agriculture and medicine, and prohibited "talking about the past to discredit the present." However, the slave-owners and the Confucian scholars did not stop their restorationist activities. Therefore, Ch'in Shih Huang adopted a decisive measure and buried alive more than 460 Confucian scholars who were engaged in restorationist activities. The burning of books and burying of Confucian scholars alive by Ch'in Shih Huang was a revolutionary action for defending the system of prefectures and counties under a centralist government and suppressing the slave-owners' restoration. It conformed with the needs of social reforms at that time.

Lin Piao ferociously condemned Ch'in Shih Huang for burning books and burying Confucian scholars alive. This showed that he was a reactionary fellow who revered Confucius and opposed the Legalists, and vainly attempted to turn back the wheel of history. Under the pretext of condemning Ch'in Shih Huang, he attacked the dictatorship of the proletariat. Actually, he was not totally against dictatorship, but he only wanted to implement the counter-revolutionary fascist dictatorship. He and his sworn confederates formulated for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'" and launched

the counter-revolutionary armed coup d'etat in a vain attempt to assassinate our great leader Chairman Mao and suppress the revolutionary people. This fully showed that they were a handful of out-and-out fascist gangsters.

The dictatorship of the proletariat is the lifeblood of our working people. Only the existence of a strong dictatorship of the proletariat can deter the class enemies from acting rashly and blindly and safeguard the happy life of the people under socialism. The powerful dictatorship of the proletariat cannot be shaken. Lin Piao wanted to imitate Confucius in "subduing one's self and returning to propriety" in a vain attempt to topple the dictatorship of the proletariat, restore capitalism and establish the fascist dynasty of the Lin family. But no matter how he racked his brain and employed all the counter-revolutionary double-dealing tricks, he only knocked his head against a brick wall and was smashed into smithereens.

*

Why Did Lin Piao Praise Tung Chung-shu?

by

Ma Ch'un-liang (马纯良), leader of the 2nd squad

In the article "On the People's Democratic Dictatorship," Chairman Mao points out, "The salvoes of the October Revolution brought us Marxism-Leninism." "The Chinese found Marxism-Leninism, the universally applicable truth, and the face of China began to change." The establishment and consolidation of the dictatorship of the proletariat in our country rely on Marxism-Leninism-Mao Tse-tung's thought. All reactionaries and all class enemies who vainly attempt to topple the dictatorship of the proletariat in our country are bound to use all kinds of thoughts of the exploiting classes to oppose Marxism-Leninism-Mao Tse-tung's thought.

In 1966, Lin Piao jumped out and vigorously praised Tung Chung-shu. He talked nonsense saying, "The Han Dynasty banned all the other schools and revered Confucianism alone. There was a person called Tung Chung-shu. I hope that everybody will act like Tung Chung-shu."

Why did Lin Piao praise Tung Chung-shu?

What kind of figure was Tung Chung-shu? He was a reactionary thinker of the landlord class in the period of Western Han. In order to maintain the order of the feudal rule, he advised the emperor to "revere the preachings of Confucius and ban all other schools," in a vain attempt to unify the country with the doctrines of Confucius and Mencius, enslave the working people for a thousand years and ask them to remain docile throughout all generations.

So it was such a reactionary fellow that Lin Piao and company admired with utmost sincerity. Lin Piao asked everybody to become Tung Chung-shu. Ch'en Po-ta, the anti-communist Kuomintang element, added a footnote saying, "Tung Chung-shu reasoned with the emperor, saying that if he wanted to rule the country

forever, he had to employ an ideology which could unify the people. There could be only one ideology of this kind, and that was the doctrines of Confucius and Mencius, such as the three bonds and the five constant virtues, benevolence, righteousness, propriety, wisdom, good faith, honesty and a sense of shame...." Their real aim in praising Tung Chung-shu was to use the doctrines of Confucius and Mencius to oppose Marxism-Leninism-Mao Tse-tung's thought.

The doctrines of Confucius and Mencius represented the interests of a handful of slave-owning aristocrats. Later, after a slight modification by the feudal landlord class, they became the ideological instrument which supported the reactionary rule of the feudal landlord class. As soon as these reactionary doctrines were born, they were opposed and criticized by the slaves. When Confucius was alive, he was abused by the slaves as "Bandit Ch'iu." Afterward, in the several thousand years long feudal society, each peasants' uprising violently pounded against and criticized the doctrines of Confucius and Mencius. In modern times, the May 4 Movement put forward the more resounding revolutionary slogan, "Down with the Confucian school." It can thus be seen that the doctrines of Confucius and Mencius have never unified the thoughts of the working people. On the contrary, the working people have all along remained the main force in the criticism of the doctrines of Confucius and Mencius.

The doctrines of Confucius and Mencius represent a road of retrogression, restoration and reaction. Lin Piao praised Tung Chung-shu and the doctrines of Confucius and Mencius in a vain attempt to use them as his reactionary ideological weapon to fundamentally change the Party's basic line and policies, restore capitalism and turn back the wheel of history.

"The force at the core leading our cause forward is the Chinese Communist Party." "The theoretical basis guiding our thinking is Marxism-Leninism." We must consolidate the dictatorship of the proletariat, insist on continuing the revolution under the dictatorship of the proletariat and taking Marxism-Leninism-Mao Tse-tung's thought as the theoretical basis to guide our thinking, and thoroughly criticize all the old traditional concepts of the exploiting classes and the doctrines of Confucius and Mencius.

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A Refutation of "Those Who Rely on Virtue Prosper and Those Who Rely on Force Perish"

by

Cheng Yen-feng (郑延锋), acting deputy political instructor

Lin Piao, Confucius' devout disciple, used the doctrines of Confucius and Mencius to attack the dictatorship of the proletariat. He cried, "Those who rely on virtue prosper and those who rely on force perish."

The so-called "those who rely on virtue prosper" means that any country or government that relies on virtue is bound to flourish. This is deceitful talk! In the world, there is fundamentally no country which relies on "virtue"

for its existence. If Ch'in Shih Huang had not "burned books and buried Confucian scholars alive" and resolutely suppressed the slave-owning aristocrats who vainly attempted to bring about a restoration, could he have consolidated the Ch'in Dynasty? The Paris Commune had lived only 72 days. An important lesson drawn is that revolutionary violence had not been fully brought into play to suppress the reactionaries.

In the article "On the People's Democratic Dictatorship," Chairman Mao profoundly points out, "The state apparatus, including the army, the police and the courts, is the instrument by which one class oppresses another. It is an instrument for the oppression of antagonistic classes; it is violence and not 'benevolence'." This tells us that every country is an organization of violence for the exercise of dictatorship by one class over another. In fact, Lin Piao himself never believed that "those who rely on virtue prosper." He only advocated this viewpoint to deceive people. On the surface, he publicized "virtue," "benevolence and righteousness," "loyalty and forbearance," but secretly he hatched a counter-revolutionary coup d'etat, in a vain attempt to assassinate our great leader Chairman Mao and suppress the people. It can thus be seen that Lin Piao did not object to the use of violence, and what he was opposed to was only revolutionary violence. In publicizing "those who rely on virtue prosper," he sought nothing more than to conceal his counter-revolutionary violence, hang a Buddhist rosary on the neck of the tiger and throw a sheepskin on the wolf.

Lin Piao threatened us with "those who rely on violence perish," with the object of making us abandon our dictatorship over the reactionaries, release monsters and demons from the cage and grant them "political emancipation without exception." Otherwise, we would be "dictatorial" and "tyrannical." However, we definitely will not buy this trick. In "On the People's Democratic Dictatorship," Chairman Mao points out, "Revolutionary dictatorship and counter-revolutionary dictatorship are by nature opposites, but the former was learned from the latter. Such learning is very important. If the revolutionary people do not master this method of ruling over the counter-revolutionary classes, they will not be able to maintain their state power. Domestic and foreign reaction will overthrow that power and restore its own rule over China, and disaster will befall the revolutionary people." This argument of Chairman Mao's has profoundly elucidated the necessity of consolidating the dictatorship of the proletariat.

In the fairly long historical period of socialism, there are at all times classes, class contradictions and class struggle. There are still those of the overthrown exploiting classes who have not given up hope and are dreaming day and night of recovering their lost paradise. There was a landlord element in the commune near the place where our unit is stationed. He consistently resisted reforms and worked in counter-revolutionary collaboration with a rich peasant. He wrote a "Poem on the Reversal of the Political Climate," composed a song with it, and secretly taught his children to sing same. There was also a reactionary landlord who inserted a dagger in between the records he kept for use in the right political climate, and buried them underground. Evidently, he dreamt that one day he could once again mount the stage, launch a counter-attack, settle accounts in the reverse and kill people! Wasn't Lin Piao also like this? On the one hand, he loudly chanted "benevolence and righteousness,"

"loyalty and forbearance," and on the other hand, he engineered a counter-revolutionary armed coup d'etat. In his plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," his ferocity was fully exposed and there prevailed a thirst for blood. He had completely ripped off the mask of "one who relies on virtue" and exposed his hideous features of a hangman. Could it be said that we should not resolutely exercise dictatorship over such an atrocious class enemy?

At present, class struggle in the superstructure, including the various cultural spheres, is acute and complicated. The Right-deviation restorationist forces of the bourgeoisie vigorously attack the great proletarian cultural revolution and the newborn things emerging from the great proletarian cultural revolution. They cry, "The present is not as good as the past and things in China are inferior to those in foreign countries." Their aim was to "subdue one's self and return to propriety," turn back the wheel of history, restore the counter-revolutionary revisionist black line and return to the semi-feudal and semi-colonial days. We must resolutely counter-attack this frenzied offensive. The present movement to criticize Lin Piao and Confucius stands for the dictatorship of the proletariat over the bourgeoisie in the sphere of the superstructure. Therefore, we must advance even after learning the difficulties involved and resolutely carry through to the end this movement to criticize Lin Piao and Confucius.

*

The "Virtue" Advocated by Lin Piao Was the "Virtue" of Nanpat'ien

by

Li Hung-wen (李洪文), deputy leader of the 6th squad

Lin Piao advocated what he called "virtue," "benevolence and righteousness," "loyalty and forbearance." We must make a class analysis of his "virtue."

Marxism tells us that in a class society, what is called "virtue" has always a class nature and is in the service of class struggle. Before liberation, there was a big landlord in our hometown. He wrote on his own door these words: "Do good deeds to accumulate virtue," but right in the backyard of his house there was installed a prison for murdering us working people. Wasn't it very clear what sort of "virtue" he intended to accumulate and what "good deeds" he had done? At that time, there were five members in our family but we did not even have half a mow of land. In order to support the whole family, my grandfather could only rent two mow of land from the big landlord for cultivation, and every year we had to pay a rental of "two piculs and four pecks" of grain. The whole family diligently tilled the land and worked throughout the year, but most of the grain reaped was expropriated by the landlord. We fed on bran and wild vegetables, lived in the cowshed and wore tattered clothes. A serious drought occurred one year and nothing could be reaped from the crops planted in the fields. But the devilish landlord cared nothing about our life or death and demanded the land rental of "two piculs and four pecks" and not a single peck less. On the

29th day of the 12th moon in that year, grinding his teeth, the landlord led his lackeys into our house and forced us to pay the land rental. My grandfather tried to reason with him, but his lackeys seized my grandfather and beat him up savagely. That night, my grandfather died with tears of indignation in his eyes. However, the vicious landlord still continued to persecute us. He took away my uncle and sold him to the Kuomintang reactionaries as a soldier in settlement of the land rental. Within half a year, my uncle was beaten to death by the Kuomintang. In the depraved old society, the land rental of "two piculs and four pecks" had caused the lives of two persons. Look! This is the "virtue" propagated by the landlord and bourgeois classes.

Like the reactionaries Confucius and Mencius who had all along dreamt of restoring the slavery system, renegade and traitor Lin Piao was a hangman who was capable of killing without even a blink of the eyes. But they all vociferously clamored for "reliance on virtue." The "virtue" which Lin Piao talked about was what he frenziedly clamored in the "Outline of Project '571'"--to grant the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists "political emancipation without exception" and to permit them mount the stage once again and ride roughshod over the working people.

This is the "virtue" of Huang Shih-jen and the "virtue" of Nanpat'ien (despot of the South). We working people have had enough of this kind of "virtue" and we absolutely do not allow Lin Piao and his ilk to "rely" on such "virtue" in China!

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The Disguise of the Doctrines of Confucius and Mencius As Marxism Can Never Be Tolerated

by

Lin Yen-nan (林燕南), deputy leader of the 5th squad

Marxism deems that there is no abstract or class transcending "morality." As Engels had said, "All past theories of morality are, in the final analysis, the products of the economic conditions in society at that time." The economic condition of society determines the thinking of people and different classes naturally have different standards of morality. The proletariat has proletarian morality, while the bourgeoisie has bourgeois morality, and these two types of morality have nothing in common. Proletarian morality starts from serving the interests of the majority of the people. Therefore, justice, selflessness and devotion to the revolution conform with proletarian morality, which justifies revolution and rebellion. The morality of the landlord and bourgeois classes starts from "if a man does not look after himself, the gods will destroy him." Therefore, their so-called morality embraces lust for gain and selflessness, condemns rebellion and justifies exploitation and oppression.

When the Japanese imperialists invaded China, they practiced arson, killing and looting, and implemented the policy of three atrocities--burn all, kill all, loot all. How many innocent Chinese people had died tragically under the swords of the Japanese invaders! This was the "morality" of the invaders!

The autocrat and public enemy Chiang Kai-shek was bent on opposing communism to the end. He massacred people and adopted the sanguinary stratagem of "rather kill one thousand innocent people by mistake than let one enemy escape" toward the Communist Party. This was the "morality" of the hangman!

Lin Piao concocted the "Outline of Project '571'" and launched a counter-revolutionary army coup d'etat, in a vain attempt to assassinate our great leader Chairman Mao. This was fascist "morality"!

It can thus be seen that the so-called common morality that stands above classes is completely an undisguised deceit.

Lin Piao propagated Confucius' "loyalty, filial piety and integrity," "benevolence, courage and wisdom." He nonsensically said that he could "assimilate their contents" by "induction." He fraudulently described "benevolence" as unity, "courage" as struggle and "wisdom" as idealism, and flagrantly passed the "doctrines of Confucius and Mencius" for Marxism. This fully bared that he was Confucius' devout disciple and a political swindler tampering with Marxism.

Confucius never opened his mouth without mentioning "benvolence, righteousness and virtue" and he used the reactionary Confucian doctrines to defend the slavery system. What was the result? Destruction. Lin Piao propagated "benevolence, righteousness and virtue" and passed the reactionary Confucian doctrines for Marxism, in a vain attempt to topple the dictatorship of the proletariat. What was the result? Again destruction. We must take Marxism-Leninism-Mao Tse-tung's thought as our weapon to thoroughly criticize the doctrines of Confucius and Mencius and further consolidate the dictatorship of the proletariat.

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Lin Piao's "Benevolent Government" Is Man-Eating and Murderous

by

Chao I-chün (赵伊钧), leader of the 1st squad

Renegade and traitor Lin Piao imitated the tone of his ancestor Confucius and advocated "treating people with benevolence and love." This purely attempted to deceive and numb the working people. The reactionary ruling classes throughout the ages have never practiced any "benevolent government" toward the working people. Take our family for example, before liberation, our ancestors had suffered enough from ruthless oppression and exploitation under the landlord class, and were worse off than the beasts of burden. In the autumn of 1946, the Liberation Army liberated my native village and overthrew the landlords. We poor people were allotted land and houses and we began to lead a happy life. With the help of the Liberation Army, our village set up such organizations as the federation of poor peasants and the people's militia. As required by the war, the Liberation Army for a time had to move away from our village. A big tyrannical landlord in our village then brought in the homecoming corps made up of the remnants of the Kuomintang, and launched class retaliation against the

poor and lower-middle peasants. They killed five revolutionary cadres in our village, three of whom were from our family. There was no way to count the number of revolutionary cadres killed in our district. How could the landlord class talk about "benevolence and love" and "benevolent government"? They had only the "hearts of cannibals" and "a murderous government."

Lin Piao followed the footsteps of Confucius and advocated "benevolence and love" and "benevolent government." His criminal aim was to make us forget the sanguinary suppression directed by the landlord and bourgeois classes and the Kuomintang reactionaries toward the working people in the old society, forget the actual, acute and complex class struggle and two-line struggle and give up the dictatorship of the proletariat, so as to enable them "to subdue one's self and return to propriety" and restore capitalism, and make us working people suffer another round of hardship and misery. We absolutely will not consent to this!

In the article "On the People's Democratic Dictatorship," Chairman Mao points out, "We definitely do not apply a policy of benevolence to the reactionaries and toward the reactionary activities of the reactionary classes. Our policy of benevolence is applied only within the ranks of people, not beyond them to the reactionaries or the reactionary activities of the reactionary classes." This sums up the revolutionary experiences of the proletariat. We must thoroughly criticize the reactionary essence of "benevolent government" advocated by Lin Piao, strengthen the dictatorship of the proletariat, and carry through to the end the continued revolution under the dictatorship of the proletariat.

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"Do Not Do to Others What You Do Not Want Done to Yourself" Is Deceitful Talk

by

Kou Ch'ang-chin (荀昌金), bugler and Cho Mo-fu (卓墨付), fighter

Confucius, who has all along been praised as a "saint" by the reactionary ruling classes in the past 2,000 years cried again and again, "Do not do to others what you do not want done to yourself." He wanted to use this deceptive method to dissuade the slaves from rising up in rebellion, so as to defend the slavery system. Lin Piao and company went so far as to advocate this deceitful talk as the "highest virtue."

The so-called "do not do to others what you do not want done to yourself" means that one should not impose forcibly on others what one is unwilling to have oneself. These honeyed words of pastors could not conceal their features as hangmen.

After the appearance of classes among mankind, the contradictions between antagonistic classes are irreconcilable and the struggle between antagonistic classes is a life-and-death struggle. As long as there is the rule of the exploiting classes, the working people have no freedom. This contradiction

can only be solved by violence and there is basically not any "do not do to others what you do not want done to yourself."

Before liberation, the working people were exploited, oppressed and fatigued to death; but in return they only got the whip, chains and starvation. They ate the food used to feed pigs and dogs, wore tattered gunny bags and lived in cowsheds and stables. Could it be said that the working people were willing to submit to oppression and exploitation? No! This was forced upon us by the landlord and bourgeois classes. This shows that "do not do to others what you do not want done to yourself" is only deceitful talk.

Lin Piao and company publicized, "do not do to others what you do not want done to yourself." In addition, he took great pains to advocate, "Do not do to others what they do not want to be done to them." This is also deceitful talk in every respect! The struggle between the Lin Piao anti-Party clique and us revolutionary people is the struggle between restoration and counter-restoration. If we do not overthrow them, they will overthrow us. It is definitely not "do not do to others what you do not want done to yourself" or any "do not do to others what they do not want to be done to them." On the contrary, it is "do to others what you do not want done to yourself" and "do to others what they do not want to be done to them."

In the article "On the People's Democratic Dictatorship," Chairman Mao points out, "All the experience the Chinese people have accumulated through several decades teaches us to enforce the people's democratic dictatorship, that is, to deprive the reactionaries of the right to speak and let the people alone have that right." We must resolutely exercise dictatorship over the enemy. Since the reactionary classes treat the working people with "do to others what you do not want done to yourself," we must do unto them what they do unto us. Lin Piao and company have condemned us as "dictatorial." The more they are opposed to us, the more it shows that we should consolidate the dictatorship of the proletariat and insist on continuing the revolution under the dictatorship of the proletariat. We can only allow the reactionaries and reactionary classes to behave themselves properly, but not to speak or act in an unruly way. If they speak and act in an unruly way, we must immediately ban and curb them. Only thus can we guarantee that our country would not change color and the Party would not turn revisionist, and only thus can the socialist cause advance victoriously.

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The Masses Are the Real Heroes

- criticism of the idealist historical concept of "the highest are wise and the lowest are stupid

by

Yang Yü-ts'ai (杨育才) of a certain unit of the Tsinan units

(Peking Jen-min Jih-pao, March 1, 1974)

More than 2,000 years ago, Confucius who stubbornly upheld the interests of the slave-owning class, lauded the slave-owning aristocrats as exalted "wise people" and disparaged the slaves as mean and lowly "stupid people." This idealist historical concept of "there are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed" propagated by him has all along been used by the exploiting classes as an ideological weapon for maintaining their reactionary rule. Renegade and traitor Lin Piao was a simon-pure disciple of Confucius. He maliciously vilified the working people and said that they could only think in terms of "how to make money, how to get hold of rice, edible oil, salt, sauce, vinegar and firewood and how to look after their wives and children." He styled himself as a "celestial horse" and bragged that he was an "innate genius" whose mind was "especially clever." See how these two representatives of the exploiting classes, of the ancient and modern times, sang in such perfect harmony.

The great leader Chairman Mao points out: "The masses are the real heroes" and "the people, and the people alone are the motive force in the making of world history." This judgment of Chairman Mao has made manifest the fundamental materialist historical concept that the masses are the makers of history, and it is a telling criticism of the idealist historical concept advocated by Lin Piao and Confucius.

Man's knowledge is not innate, and it can only come from social practice. The broad masses of the people who directly participate in the practice of the three great revolutionary movements have rich experience, and are the real heroes. Take fighting a battle for example. In the great Anti-US and Aid-Korea War, the scouts platoon of our Volunteer Army made a surprise attack on the headquarters of the "White Tiger Regiment" of the enemy's Capital Division. Before their enlistment in the army, the thirteen comrades of the "scouts platoon" were poor children who had suffered great grievances tending cattle or working as porters for the landlords, and were considered as "stupid people" of the lowest class by the landlords and the bourgeoisie. However, it was such "stupid people" like us who turned the supercilious "White Tiger Regiment" upside down. At that time, the enemy said that we were "divine troops descending from the sky." We were not "divine troops," and what we relied on was the military thinking of Chairman Mao and the wisdom of the masses.

Throughout the course of the battle extending from the setout to the raid on the regimental headquarters of the enemy, we encountered one obstacle after another. However, the hearts of our thirteen comrades were united as one.

Guided by our long battle experience, with everybody offering ideas and devising means, we eventually triumphed over the difficulties. Along the way, mines were laid by the enemy everywhere, and we had to advance along a stream made treacherous by torrential rain. When we arrived at a point of the stream leading to the enemy's regimental headquarters, the way ahead was blocked by enemy trucks. There was no time to make a detour, and if we insisted on proceeding ahead, we would easily be discovered by the enemy. At this critical moment, we held a "meeting of Chu-kuo Liang" right under the enemy's nose. Based on the view of everybody, we decided to take advantage of the confusion among the enemy to launch a surprise attack and scare them out of their wits. After agreeing on a point of rendezvous, we attacked the enemy convoy and reached the headquarters of the enemy on schedule. At that time, noticing a change in the situation of the enemy, we called another emergency meeting, and changed the original plan which called for three combat action groups and split ourselves into four groups to separately seek out the enemies and destroy them. Within thirteen minutes, their trump card the "White Tiger Regiment" became a dead tiger regiment.

Facts have proved that we who had been oppressed and exploited by the landlord class and regarded as "mean people" in the old society are absolutely not born "stupid or backward." After the liberation, we have become fighters of the people, and under the guidance of Mao Tse-tung's thought, we have been able to bring our wisdom and sagacity more fully into play.

What is true in fighting is also true in building socialism. Once, we were carrying out work in a certain coal mine. This mine was situated on a plain where the geological structure was quite complicated. There was shifting sand under the ground and the mud was thick. It was very difficult to cut a shaft there. In the past, the foreigners used to call the coal there "fresh fruit growing on a precipice which could be seen but could not be reached." After the liberation, the bourgeois technical authority said: "The foreigners had said it could not be mined, and we have even less chance of success." However, under the leadership of the Party, the workers who have been tempered in the great proletarian cultural revolution met the difficulties head on with the revolutionary spirit of daring to think, daring to speak out and daring to act. They summed up experience as they worked, and finally discovered a new method for controlling the shifting sand. Having overcome this technical obstacle, we extracted in the hard way several hundred thousand tons of coal from this "precipice," "which could be seen but could not be reached." This iron-clad proof is a telling rebuttal to the idealist historical concept of "the highest are wise and the lowest are stupid."

The idealist historical concept of "the highest are wise and the lowest are stupid" energetically publicized by Lin Piao was the theoretical foundation on which he created his counter-revolutionary plot for usurping leadership in the Party and seizing power through "subduing one's self and returning to propriety." He tried to build himself up into an "innate genius" and wanted to "have everything under his command and everything at his disposal," so that he could usurp supreme power in the Party and the government, set up a fascist dynasty of the Lin family and put into practice a landlord-comprador-bourgeois-type of dictatorship. However, history is after all made by the masses of the people, and its

development is independent of the counter-revolutionary wishes of a small handful of reactionaries. All perverted actions of the reactionaries that run counter to the laws of history have in the end been crushed by the inexorable advance of the wheel of history. Both Confucius and Lin Piao came to their end in this way.

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Jen-min Jih-pao Frontpages Young PLA Man's Articles Criticizing Lin Piao and Confucius

(NCNA-English Peking, Mar. 21, 1974)

the "people's daily" devoted most of its frontpage on march 18 to three articles written by a young fighter of the chinese people's liberation army criticizing lin piao and confucius. alongside was a report on how he has persevered in study and taken an active part in the current struggle.

chin hsiu-ching, 21, is a fighter of the third company of a p.l.a. chengtu unit. though he had only six years' schooling before his enlistment in 1971, he has perseveringly delved into "manifesto of the communist party", "the state and revolution" and other works by marx, engels, lenin and stalin and relevant works by chairman mao, and collected more than 900 quotations from them. he keeps these quotations in his pocket and studies them whenever he has the time. since 1972, he has also read some books about chinese history and philosophy and some essays by the great writer lu hsun.

in june 1973, while criticizing the ultra-right essence of lin piao's revisionist line, he made a conscientious study and analysis and discerned the interconnections between lin piao's reactionary theory of innate genius and confucius' idealist concept that "everything is decided by heaven". so he combined them in his criticism. the following month, he used dialectical and historical materialism to criticize the fallacy that "heaven changeth not, likewise the tao changeth not" advocated by tung chung-shu, representative of the confucian school in the western han dynasty (206 b.c.-25 a.d.). in august, he read some newspaper articles criticizing confucius, which made him understand more clearly the necessity of combining the criticism of lin piao and confucius. he proposed this to a leading organ in the army, pointing out: "criticizing confucius is of great significance for consolidating the dictatorship of the porletariat and strengthening the army."

as the movement initiated and led by chairman mao to criticize lin piao and confucius spread throughout the country, chin hsiu-ching became ever more enthusiastic. he made speeches criticizing lin piao and confucius at forums held by his company, the leading organs of the p.l.a. chengtu units and the szechwan provincial committee of the chinese communist youth league. his speeches greatly enlightened the comrades who attended.

the leading organs of the p.l.a. chengtu units commended him and urged commanders and fighters to learn from his revolutionary spirit.

his three articles in the "people's daily" expose the ultra-right essence of lin piao's counter-revolutionary revisionist line in simple, trenchant language, clear-cut in standpoint.

in one article, chin hsiu-ching states: all moribund reactionaries and reactionary classes stand for retrogression and restoration and try to turn back the wheel of history. they all chant the sutra of "restraining oneself and returning to the rites". confucius did this, and so did lin piao in his vain attempt to restore capitalism and hurl the working people in their tens of millions back into misery again. this is absolutely impermissible.

chin hsiu-ching writes: lin piao took over from confucius the tattered banner of "loyalty and forbearance" in plotting for a counter-revolutionary restoration. he used the counter-revolutionary double-dealing tactic of "speaking nice things to your face but stabbing you in the back". while babbling "loyalty means treating people with benevolence", he worked hard at a counter-revolutionary armed coup, in a futile attempt to murder our great leader chairman mao, to subvert the dictatorship of the proletariat and restore capitalism.

the young fighter quotes the great revolutionary teacher lenin as saying: "all oppressing classes stand in need of two social functions to safeguard their rule: the function of the hangman and the function of the priest." this statement by lenin, he says, is a most powerful exposure and criticism of the precepts of "loyalty and forbearance" preached by lin piao, confucius and their like.

another article is devoted to criticism of lin piao's reactionary assertion "he who relies on virtue will thrive and he who relies on force will perish". it lays bare the essence of lin piao's so-called opposition to violence by pinpointing his criminal scheme for a counter-revolutionary armed coup and a fascist lin dynasty. chin hsiu-ching says: in class society, violence has a class nature. it is either revolutionary or counter-revolutionary. lin piao who opposed revolutionary violence plotted feverishly in a dark corner to use counter-revolutionary violence. the "virtue" he relied upon was nothing but a vile attempt to butcher the people by means of counter-revolutionary violence, substitute the doctrines of confucius and mencius for marxism-leninism-mao tsetung thought and change the party's basic line, use capitalism to replace socialism and use a fascist dictatorship to replace the dictatorship of the proletariat.

chin hsiu-ching writes: in socialist society which covers a considerably long historical period, there are still classes, class contradictions and class struggle, and there is the danger of capitalist restoration. "we definitely do not apply a policy of benevolence to the reactionaries and towards the reactionary activities of the reactionary classes," he stresses.

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CRITICISM OF LIN PIAO AND CONFUCIUS

People in East China Province Repudiate Mencius' Reactionary Precept

(NCNA-English Tsinan, Mar. 20, 1974)

people in mencius' home county, tsouhsien of shantung province, are subjecting his reactionary precept of "benevolent government" to strong condemnation in the course of the movement to criticize lin piao and confucius.

poor and lower-middle peasants and cadres there pinpoint the towering crimes of the former manor of the "second sage" -- the pompous title conferred upon mencius (372-289 b.c.) by past reactionary rulers -- to show the reactionary nature of his fallacy.

according to historical records, past feudal dynasties and the kuomintang reactionaries granted special honours and privileges to mencius and his lineal descendants in their attempt to utilize the doctrines of confucius and mencius to preserve their reactionary rule. the manor of mencius therefore became a privileged aristocratic estate which ruled the working people from generation to generation.

poor and lower-middle peasants of tsouhsien have held meetings and written articles to criticize mencius as well as lin piao and confucius.

hsin yang-min, a team leader in the chengkuan commune, said: confucius who stubbornly upheld the declining slave system put forward the reactionary concept of "benevolence", alleging that it meant "love of all men". mencius who preached "benevolent government" asserted that "the benevolent man loves others". this is outright fraud. a scrutiny of the crimes of the manor of the "second sage" in savagely oppressing and exploiting the working people will strip mencius' high-sounding phrase of its brazen hypocrisy.

the manor of the "second sage" was the largest landlord estate in tsouhsien. it consisted of over 1,100 hectares of land and houses with a total of more than 200 rooms, and employed large numbers of servants. villages inhabited by its tenants were scattered in this and two neighbouring counties. the manorial lord exploited the working people in a variety of ways including land rent, corvee, tributes, and taxes levied in marketplaces. the land rent must be paid in full even in bad years. those who were in arrears with their rent were made to pay double the amount or, for the serious cases, flogged and brought before the court. on one occasion, when poor peasant cheng yi-chiang of yehtien village failed to pay his rent in full, jackals of the manorial house

seized the last handful of grain from his home and cancelled the lease of land to him. so cheng and his family had to go begging.

the manor designated peasant households to do catering and other service for it generation after generation. members of the "ceremonial rites households," for instance, must play music for the manor at festivals, weddings and funerals. others must do house-cleaning and still others provide the manor with pork and mutton. in addition, they must pay tributes at new year and other festivals. many were the peasants who died of hunger and exhaustion under such enslavement. one day, when the manor offered sacrifices to ancestors, it sent for chou hsien-teh, a "ceremonial rites householder," to play trumpet during the ceremony. after continuous playing on an empty stomach, his cheeks ached but still he dared not stop. as a result, he began to spit blood and later fled the village to become a beggar.

tragedies like this give the lie to mencius' assertion that "the benevolent man loves others." he never included the working people in his "others".

the poor and lower-middle peasants also exposed how descendants of mencius treated the poor people like animals. the manor's daily expenses account put food for servants and animal fodder in the same category. actually the servants fared even worse. the carriage donkeys were well fed and sturdy while the servants never had enough to eat but had to work like beasts of burden.

there were ten in the family of meng fan-chi, mencius' descendant of the 74th generation. the family lived in such luxury that it had more than 40 servants. several cooks prepared the dishes for meng fan-chi who had his meals alone.

the poor and lower-middle peasants said: the great leader chairman mao teaches us that "there is absolutely no such thing in the world as love or hatred without reason or cause." confucius and mencius talked about "the benevolent man loves others," "the benevolent embrace all in their love" and "all men have a mind which cannot bear to see the sufferings of others." they fabricated these as fig leaves for the ruling class so it could fool and deceive the working people. imitating confucius and mencius, lin piao advocated "loyalty which means treating people with benevolence" so he could deceive the people and mask his ugly, counter-revolutionary feature.

liu ching-yuan, party branch secretary of the nankuan brigade, said confucius and mencius talked about "virtue and benevolence" and "government by virtue" but actually they were suppressing the revolutionary forces and persecuting the working people. confucius was acting prime minister of the state of lu for only seven days when he killed shaocheng mao for advocating reform.

mencius cursed the legalists as "villains" for advocating reform, and called for capital punishment to shang yang and other reformers who advocated the overthrow of slavery by force. this showed the fiendish features of mencius behind his "rule by virtue."

"now let us turn to the descendants of mencius and see what crimes they committed," liu ching-yuan added. their manor had its own court equipped with instruments of torture. members of the meng clan and the tenants and servants of the manor who violated its "law" were detained, tried and punished by the manor. in this way, many working people were tortured and crippled.

with privileges granted them by the feudal rulers, the descendants of mencius did many evils.

people in tsouhsien also condemned the crimes of mencius' descendants in ruthlessly suppressing peasant revolts and collaborating with reactionary rulers in other evil doings. according to the county annals of tsouhsien, a peasant uprising broke out in the period 1621-1627 of the ming dynasty. meng cheng-kuang, mencius' descendant of the 60th generation, led his armed retainers and helped government forces suppress the uprising. thirty thousand peasant insurgents were massacred.

in 1928, one year after he had staged a coup d'etat and massacred communists, chiang kai-shek came to tsouhsien to pay tribute at the mencius temple. during the war of resistance against japanese aggression (1937-1945), meng fan-chi, mencius' descendant of the 74th generation, gave an extravagant banquet in tsouhsien in honour of the japanese occupationists and was photographed with them and the puppet county magistrate in front of the main hall of the mencius temple. this showed the hypocrisy of mencius' "rule by virtue". the renegade and traitor lin piao took great pains to preach the doctrines of confucius and mencius, clamouring: "he who relies on virtue will thrive and he who relies on force will perish". he viciously attacked the dictatorship of the proletariat as "autocracy", "oligarchy" and "rule of terror". all this served only to show that he was as reactionary as confucius and mencius. lin piao talked profusely about "benevolence, righteousness and virtue", but secretly he was plotting to assassinate the great leader chairman mao and subvert the dictatorship of the proletariat. the dictatorship of the proletariat must be exercised over this handful of class enemies, lin piao and his gang.

the poor and lower-middle peasants pinpointed the reactionary essence of the "policy of benevolence" preached by confucius and mencius. tung yu-ying, deputy secretary, and shao ling-chen, member, of the communist party branch of a production brigade said that confucius put forward the reactionary slogan of "reviving states that were extinct, restoring families that had lost their

positions, and calling to office those who had fallen into obscurity" to invigorate the declining slave system. mencius did the same. their "policy of benevolence" was a policy of restoration, which was intended to turn the wheel of history back and step up the exploitation and oppression of the working people. ma chi-sheng, a poor peasant, said: "the doctrines of confucius and mencius were doctrines to devour people. the renegade and traitor lin piao desperately peddled these doctrines in an attempt to overthrow the dictatorship of the proletariat and restore capitalism. from our experience, we working people fully understand that 'only socialism can save china'. we have stood up both politically and economically. the grain output of our brigade in 1965 surpassed 3.75 tons per hectare, the target set in the national programme for agricultural development. last year, we gathered 11.25 tons per hectare. as the collective economy grows, our life has improved. socialism is the road to happiness and we will keep to it."

Northwest China Production Brigade Criticizes Lin Piao for Attacking Cultural Revolution

(NCNA-English Yinchuan, Mar. 20, 1974)

cadres and commune members of the huaerh production brigade in northwest china's ningsia hui autonomous region, outstanding in the regional movement to learn from tachai production brigade, national pace-setter in agriculture, criticize lin piao for negating the great proletarian cultural revolution and trying to restore capitalism.

people in the brigade said that the cultural revolution initiated and led by chairman mao had smashed two bourgeois headquarters represented by liu shao-chi and lin piao and consolidated the dictatorship of the proletariat. this promoted the development of china's productive forces.

during the cultural revolution, the brigade party branch led commune members in a serious study of works by marx, engels, lenin and stalin and by chairman mao and deepened their understanding of the party's basic line. they criticized liu shao-chi's counter-revolutionary revisionist line in relation to the struggle between the two classes, the two roads and the two lines. this helped raise their consciousness and the production teams built water conservancy projects and started a movement to learn from the tachai production brigade. after several years' hard efforts, the brigade turned all its alkaline

and sandy land into tractor-ploughed farmland that gives high and stable yields despite dry spell and waterlogging. influenced by liu shao-chi's revisionist line before the cultural revolution, the brigade had not dealt with two-thirds of the brigade's farmland which was alkaline and sandy. grain output in those days averaged 2.2 tons per hectare. in the last two years the brigade produced over 7.5 tons of grain per hectare and in 1973 supplied 1,085 tons of surplus grain to the state, 365 tons more than the brigade's total grain output in 1965, the year before the cultural revolution began.

the party branch secretary said: "cadres and members of our brigade know from experience that the great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism. it has given a great impetus to the revolution and production in our brigade, which has become an advanced unit in learning from tachai. the great proletarian cultural revolution is very good.

"the bourgeois careerist and conspirator lin piao, however, wanted to usurp party leadership and state power and establish fascist rule by a lin family dynasty. within less than three months in 1969 when the cultural revolution was winning great victories, he and one of his sworn followers invoking the doctrines of confucius and mencius wrote four scrolls inscribed "of all things, this is the most important: to restrain oneself and return to the rites". this revealed his yearning for a capitalist restoration."

the chairman of the brigade's poor and lower-middle peasants association and the accountant said: "production in our brigade has grown during the great proletarian cultural revolution. we now have 590,000 yuan in public accumulation funds and 279.5 tons of collective grain reserves. all members of our brigade have new houses with electric light. above 75 per cent of the households have banking savings and surplus grain. the achievements of the cultural revolution are great. we poor and lower-middle peasants could not but rejoice at this. but lin piao called white black and confounded right and wrong, slandering the excellent situation as "the national economy remains stagnant" and "the peasants have not enough to eat and wear" to create counter-revolutionary public opinion. these slanders are much the same as those by imperialism, revisionism and all reaction abroad and landlords, rich peasants, counter-revolutionaries, bad elements and rightists in china. this shows how lin piao hated socialism, hated the dictatorship of the proletariat and attempted a capitalist come-back. we poor and lower-middle peasants must deepen the criticism of the ultra-right essence of lin piao's counter-revolutionary revisionist line and eradicate its influence."

the criticism of lin piao and confucius has encouraged the cadres and members of this brigade who are determined to carry the socialist revolution through to the end. it has also given great impetus to spring farming. spring wheat was sown in good time.

CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

Peking Opera Troupes Criticize Vicious Aim of Shansi Opera "San Shang T'ao Feng"

(NCNA-English Peking, Mar. 20, 1974)

the "people's daily" recently carried two articles by stage artists criticizing the shansi opera "san shang tao feng" (thrice ascending mount peach) for its vicious intention to counter china's model revolutionary theatrical works.

"get rid of poisonous weeds, counter attack adverse current to defend chairman mao's revolutionary line" is an article by keng chien of the china peking opera troupe. it says that this opera negates the great proletarian cultural revolution and tries to reverse the correct verdict on the renegade, traitor and scab liu shao-chi, as soon as this counter-revolutionary opera appeared, its creators and supporters, blinded by self-interest, clamoured with elation: "this opera excels in breaking with the conventions of the model revolutionary theatrical productions." what unbridled reactionary arrogance and hostility to the model revolutionary theatrical productions and chairman mao's revolutionary line in art and literature exclamation

model revolutionary theatrical productions are a hallmark of the success in the proletarian revolution in art and literature. the struggle between the two classes and the two lines in art and literature is shown in a concentrated way in the attitude toward the model revolutionary theatrical productions. the aim of the creators of "san shang tao feng" was to break with the fundamental principles for the creation of proletarian art and literary works, abandon the orientation of art and literature serving workers, peasants and soldiers and drive worker-peasant-soldier heroes off the stage so as to pave the way for subverting the dictatorship of the proletariat and restoring capitalism. they tried to create public opinion to undermine chairman mao's proletarian revolutionary line.

the model revolutionary theatrical productions coming into being in the sharp struggle between the two classes and the two lines are treasures of our party and the proletariat. they embody comrade chiang ching's valuable guidance, the wisdom and aspirations of the workers, peasants and soldiers and the painstaking efforts of revolutionary writers and artists. they are fruits of the victory in repeatedly smashing the opposition and sabotage of liu shao-chi, lin piao and company. they are a clarion call of the revolutionary people and a weapon to hit at imperialism, revisionism and all reaction. the principles for creating model revolutionary theatrical works embody chairman mao's brilliant theories on art and literature and are the criterion necessary for creating proletarian art and literary works. different classes hold different views on one and the same thing. revolutionary people acclaim model revolutionary theatrical works as excellent but the creators and supporters of "san shang tao feng" wanted to break with the principles for creating these works. this precisely exposed their vicious intention to restore capitalism.

proceeding from the stand of the proletariat and the people, the model revolutionary theatrical works choose important themes from the periods of the democratic revolution and the socialist revolution in our country and praise our great leader chairman mao, the great communist party of china, chairman mao's proletarian revolutionary line, the tempestuous revolutionary struggles of the people led by our party in the past half century and the great victory of marxism-leninism-mao tsetung thought. the creators of "san shang tao feng", though in shansi province, dealt with neither the pace-setting tachai brigade, which chairman mao called on all agricultural units to emulate, nor the revolutionary heroine liu hu-lan for whom chairman mao wrote the inscription "a great life exclamation a glorious death exclamation". they deliberately opposed the theory that "theme is decisive". they dragged a sick horse from taoyuan (peach garden) where wang kuang-mei (liu shao-chi's wife) carried out restorationist activities and brazenly praised her "taoyuan experience" to reverse the correct verdict on liu shao-chi's counter-revolutionary revisionist line.

chairman mao teaches: "the correctness or incorrectness of the ideological and political line decides everything." the model revolutionary theatrical works take the party's basic line as the key, correctly reflect the class struggle and the two-line struggle in various historical periods since the founding of our party and reveal in a penetrating way the nature, characteristics and laws governing the course of these struggles. but the creators of "san shang tao feng" peddled the theory of "the dying out of class struggle" of liu shao-chi and lin piao and described the new

socialist countryside advancing in class struggle and the two-line struggle as "a land of gentlemen" where everybody shows "loyalty and forbearance" and "courtesy and difference". they attempted to use this "peaceful" "land of gentlemen" to cover up the offensive of the bourgeoisie against the proletariat. by doing this they aimed to negate and change the party's basic line and carry out the capitalist restoration that liu shao-chi and lin piao had long dreamed of.

the question of what kind of ideal character to portray is an issue concerning which class is to exercise dictatorship in the field of art and literature. a basic task of socialist art and literature is the conscientious portrayal of worker-peasant-soldier heroes. the model revolutionary theatrical works have successfully portrayed a number of heroes typical of the proletariat. they embody the proletarian ideological qualities of being most far-sighted, most selfless and most thoroughly revolutionary. towering on the socialist stage, they have driven away emperors, generals, ministers, scholars, beauties and monsters and brought about an all-round dictatorship of the proletariat over the bourgeoisie in art and literature. the creators of "san shang tao feng" concocted their ideal character out of the doctrines of confucius and mencius and the sinister book on "self-cultivation" so as to restore the dictatorship of the bourgeoisie. ching lan, the political philistine styled as a "communist" in the opera, is no proletarian heroine at all but a real personification of the doctrine of the mean. all her activities are permeated with such reactionary ideas as "the mean" and "self-restraint" of confucius and mencius, liu shao-chi's "swallow humiliation and bear a heavy load" and "stoop to make compromises" and lin piao's "when two sides fight, they become enemies; when two sides live in harmony, they become friends." ching lan is precisely the ideal character needed by the overthrown landlords and capitalists in their vain attempt to bring about a restoration.

the model revolutionary theatrical works have successfully applied the creative method of integrating revolutionary realism with revolutionary romanticism, in line with chairman mao's teaching, so that the proletarian political content is better presented and worker-peasant-soldier heroes are portrayed better. among the experience thus far gained are the "triple emphasis" in characterization (giving emphasis to the portrayal of positive characters, more emphasis on heroes and the most emphasis on principal heroes) and "many-faceted" depiction of the inner conflicts of the heroes. these have enriched the art and literary treasury of the proletariat. on the other hand, the creators of "san shang tao feng" proceeded from their reactionary political motives and applied the methods of creative writing of the bourgeoisie and revisionists. countering the concept "the theme is decisive", they peddled

the theories of "human nature", of "no conflicts", of the "confluence of diverse spirits of the time", of the "middle characters" and all kinds of junk from the landlords and the bourgeoisie. it is a collection of sinister theories complete with all kinds of poison exclamation

another article, "what conventions does 'san shang tao feng' want to break with?" by the "song of the dragon river" group of the shanghai peking opera troupe, points out that this shansi opera is aimed at reversing the correct verdict on the counter-revolutionary revisionist line pushed by the renegade, traitor and scab liu shao-chi. to cover up their reactionary stand in opposing the model revolutionary theatrical productions, its creators said with ulterior motives: "this opera of ours is very much like the 'song of the dragon river'. they both praise the communist spirit." this is sheer nonsense. though both are set in the countryside and have women grassroot party branch secretaries as their main characters, they reflect two diametrically opposed classes and lines. chiang shui-ying in the "song of the dragon river" is a proletarian vanguard with high consciousness of class struggle and the struggle between the two lines. the lofty communist style and communist spirit of making bigger contributions to the world revolution embodied in chiang shui-ying is a concentrated expression of the fine qualities of many heroic people of our great era. but ching lan in "san shang tao feng" is a political philistine who does not grasp class struggle, pays no attention to political line and to major issues and is a person deeply immersed in the reactionary thinking of confucius, mencius and lin piao.

the article goes on to say that the fallacy "breaking with the conventions of the model revolutionary theatrical productions" spread by the shansi opera's creators is not new but a carbon copy of such revisionist trash as "discarding the classics and rebelling against orthodoxy" and opposing "theme being decisive" advocated by the four villains headed by chou yang. though the expressions they used are different, the reactionary essence is the same: all were aimed at opposing chairman mao's revolutionary line on art and literature, an expression in this sphere of the attempt to reverse correct verdicts by negating the great proletarian cultural revolution politically.

the article says that the appearance of "san shang tao feng" is not accidental. it is a sharp reflection of the class struggle at home and abroad. the imperialists, revisionists and reactionaries at home and abroad mortally fear and bitterly hate the great proletarian cultural revolution and the success of the model revolutionary theatrical productions. they set loose one poisonous arrow after another against the proletariat. while the reactionary italian film director antonioni, at the beck and call of imperialism and social-imperialism, was

wantonly smearing model revolutionary theatrical productions, the handful of class enemies at home also jumped out to vilify them.

in conclusion, the article says: "these vivid facts of class struggle tell us that there were, are, and will continue to be struggles. we revolutionary fighters in art and literature must persist in chairman mao's revolutionary line, deepen the criticism of lin piao and confucius and fight heroically in defence of the dictatorship of the proletariat, consolidate and develop the victories of the great proletarian cultural revolution and safeguard the model revolutionary theatrical productions exclamation"

INDUSTRIAL DEVELOPMENT

Peking Press Reports on Excellent Industrial Situation

(NCNA-English Peking, Mar. 20, 1974)

how the current movement to criticize lin piao and confucius has increased the workers' consciousness of the struggle between the two lines and given impetus to industrial production is a major item in the news published in the "people's daily" and other newspapers in the chinese capital.

the "people's daily" in the past few days frontpaged reports from peking and the southwest china cities of chengtu and tuyun about their rising industrial production during the movement to criticize lin piao and confucius. it also gave prominent place to reports about china's biggest coal mines in kailuan and the famous chemical fertilizer plant of the lanchow chemical industrial company, both of which overfulfilled their production plans for the first two months of this year.

the kailuan report said that the coal miners who have a glorious revolutionary tradition showed great political enthusiasm in criticizing lin piao and confucius and set a new record by excavating 14.6 per cent more coal in january and february than in the same period of last year.

the coal miners translated their bitter hatred for lin piao and confucius into strength in building socialism. they said: "we love socialism, so we must

do our utmost to build it; we hate lin piao, so we must rebut him through our action."

at the tangchiachuang coal mine, model worker wu hsu-chih and seven other veteran workers expounded among the miners the great significance of grasping revolution and promoting production while taking an active part in criticizing lin piao and confucius. their example encouraged the miners to pay greater attention to major issues and work even more energetically. as a result, the mine produced 20,000 tons more coal in february than planned despite difficult geological conditions in the mining area. its february output showed a 40 per cent increase over the same 1973 period.

leading cadres of the party committees at all levels in the kailuan coal mines joined the workers in study and revolutionary mass criticism and did physical labour with them at the work faces.

the lanchow report said that the movement to criticize lin piao and confucius fired the enthusiasm of the workers of the chemical fertilizer plant of the lanchow chemical industrial company. the output of synthetic ammonia and chemical fertilizer set a january-february record, exceeding that for the same 1973 period by 24.8 and 56.8 per cent respectively.

since the beginning of this year, the plant party committee has led the workers in using the party's basic line as guidance and sharply criticizing lin piao's criminal attempt to restore capitalism by preaching confucius' "restraining oneself and returning to the rites". the workers worked vigorously to produce more chemical fertilizer in the interests of the socialist revolution and construction.

workers of the synthetic workshop said: "lin piao wanted capitalist restoration and retrogression. we working class must do just the opposite. we must persevere in continuing the revolution and keep advancing. we must make revolution not only against the old ideologies of the exploiting classes, but against out-moded techniques."

the movement to criticize lin piao and confucius helped the workers of the synthetic workshop do away with the idea of keeping to old rules. they carried out repeated experiments to improve the copper solution scrubbers which had already surpassed the designed capacity. by pooling their wisdom, they successfully raised the efficiency of these scrubbers again by 25 per cent.

the "people's daily" also carried news about the paoting forging machinery plant in hopei province, the nanning canned food factory in the kwangsi chuang autonomous region, and the kwangchow paper mill. all three are among the enterprises which overfulfilled their january-february production plans under the impetus of the movement to criticize lin piao and confucius.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Chairman and Vice Chairman of Australian CP (Marxist-Leninist) Leave Peking for Home

(NCNA-English Peking, Mar. 20, 1974)

e.f. hill and n. gallagher, chairman, and vice-chairman of the australian communist party (marxist-leninist), left here for home by air this afternoon via kwangchow.

seeing them off at the airport were keng piao, member of the central committee of the communist party of china and head of the international liaison department of the c.p.c. central committee, feng hsuan, member of the c.p.c. central committee and deputy head of the international liaison department of the c.p.c. central committee, and leading members of departments concerned, including li hsiao-pai and tang kai. comrade lin tang accompanied the australian guests to kwangchow.

comrades e.f. hill and n. gallagher toured peking, tientsin and nanking and visited factories and educational institutes.

CHINA AND CANADA

Chinese Ambassador Fetes Canadian Prime Minister

(NCNA-English Ottawa, Mar. 19, 1974)

chinese ambassador to canada chang wen-chin gave a dinner tonight at the chinese embassy here in honour of canadian prime minister pierre elliott trudeau and his wife.

present at the dinner were: ivan head, special assistant to the prime minister; dr. j.m. leclair, deputy minister of the department of national health and welfare; and their wives.

the dinner proceeded in a friendly atmosphere.

CHINA AND CZECHOSLOVAKIA

Director of Chinese Pavilion Leaves Peking for 1974 BRNO International Fair

(NCNA-English Peking, Mar. 20, 1974)

chang tzu-chuan, director of the chinese pavilion at the 1974 brno international fair, czechoslovakia, left here for prague by air today.

CHINA AND GUINEA-BISSAU

Joint Communique on Establishment of Diplomatic Relations between People's Republic of China and Republic of Guinea-Bissau

(NCNA-English Peking, Mar. 20, 1974)

following is the joint communique on the establishment of diplomatic relations between the people's republic of china and the republic of guinea-bissau:

the government of the people's republic of china and the government of the republic of guinea-bissau, in conformity with the interests and desire of the two countries, have decided to establish diplomatic relations at ambassadorial level.

the chinese government and people resolutely support the government and people of the republic of guinea-bissau in their just struggle against imperialism, colonialism and neo-colonialism as well as for the liberation of the country's entire territory and the complete independence of their fatherland.

the government of the republic of guinea-bissau recognizes that the government of the people's republic of china is the sole legal government representing the entire chinese people and that taiwan province is an inalienable part of the territory of the people's republic of china.

the two governments have agreed to develop friendly relations and cooperation between the two countries on the basis of the principles of mutual respect for

sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit and peaceful coexistence.

for the government of the people's republic of china

(signed) kang hsiao

for the government of the republic of guinea-bissau

(signed) victor saude maria

done at conakry on march 15, 1974

Warmly Greet Establishment of Diplomatic Relations between China, Guinea-Bissau

(NCNA-English Peking, Mar. 22, 1974)

the establishment of diplomatic relations between china and guinea-bissau is warmly hailed in an editorial of the "people's daily" today. the editorial reads:

the governments of the people's republic of china and the republic of guinea-bissau have, through friendly consultations, decided to establish diplomatic relations at ambassadorial level. the decision conforms to the interests and desires of the two peoples, for this we extend our warm congratulations.

the guinean-bissau people who have a glorious tradition of resisting foreign aggression have waged a protracted and valiant struggle to free themselves from the portuguese colonial rule. constantly summing up their experience in struggle, they have determined on and persevered in the correct road to winning national independence through armed struggle. led by the african party for independence in guinea and cape verde, the people of guinea-bissau have in the past eleven years liberated a greater part of the country's territory by relying on their own strength. the republic of guinea-bissau was proclaimed precisely in a situation when the armed struggle had won great victories. the birth of the republic of guinea-bissau gives powerful inspiration and support to the african peoples fighting for national independence.

it may be pointed out that the portuguese colonialists are still occupying part of the territory of guinea-bissau now and continuing to carry out their fascist colonial rule and a barbarous war of aggression there. the people of guinea-bissau are determined to liberate the whole country

and win complete independence of their fatherland. the chinese people firmly support the just struggle of guinea-bissau and are firmly convinced that the heroic people of guinea-bissau will certainly carry forward their glorious tradition of struggle, persist in fighting in unity and win total victory in their opposition to the colonial rule.

the government of the people's republic of china is the sole legal government representing the entire chinese people and the taiwan province is an inalienable part of the territory of the people's republic of china. the compatriots in taiwan are our blood brothers. to liberate taiwan is the sacred right of china. we are determined to liberate the sacred territory of the fatherland, taiwan province, and our compatriots in taiwan will certainly return to the embrace of the fatherland.

both china and guinea-bissau belong to the third world. the people of the two countries have always encouraged and supported each other in the common struggle against imperialism and colonialism. the establishment of diplomatic relations between the two countries will open up broad prospects for the further development of the militant friendship between the two peoples and the strengthening of friendly relations and cooperation between the two countries. we are confident that the friendship between our two countries will grow constantly through the common efforts of both sides and on the basis of the five principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit and peaceful coexistence.

CHINA AND ITALY

Head of Chinese Exhibition Group to Milan International Fair Leaves Peking

(NCNA-English Peking, Mar. 20, 1974)

ku wei-tao, head of the chinese exhibition group to the 1974 milan international fair, italy, left here for milan by air today.

CHINA AND JAPAN

Japanese Delegation Leaves Peking

(NCNA-English Peking, Mar. 20, 1974)

the japanese delegation of the council for sponsoring the exhibition of the people's republic of china in osaka led by hiromu yamato, vice-chairman of the council, concluded its friendly visit to peking and left here by air today to visit shanghai and other places before leaving for home.

li yung-ting, vice-chairman of the china council for the promotion of international trade, was present at the airport to see the delegation off.

Japanese Public Denounce "Seirankai"

(NCNA-English Peking, Mar. 21, 1974)

the japanese public continue to denounce a handful of "seirankai" (blue storm society) elements for their base and perverse actions and call for high vigilance against their hostility against the chinese and korean peoples and agitation for the revival of militarism, according to a toho news agency report.

in a statement to the press, director general seimin miyazaki of the headquarters of the japan-china friendship association (orthodox) said that a handful of reactionaries

of the "seirankai" are trying to create "two chinas", oppose an independent and peaceful reunification of korea and want to re-create a "greater east asian co-prosperity sphere". but they will come to no good end. we firmly uphold the japan-china joint statement and will launch more broadly and deeply a mass movement in promotion of japan-china friendship, so as to strike at a handful of the most dangerous anti-chinese elements, he said.

critic yoko matsuoka stated that the "seirankai" elements have kept slinging mud at the restoration of japan-china diplomatic relations, frantically obstructing the negotiations on the japan-china aviation agreement, and clamouring for cooperation with the chiang kai-shek clique and the pak jung hi clique. this is a challenge to the japanese and chinese peoples and to the korean people who are striving for an independent and peaceful reunification of their country, she said. these elements are also agitating for militarism and fascist rule. we will never allow their schemes to succeed, she added.

we sternly denounce the "seirankai" which betrays the interests of the japanese people and endangers asian peace, said tokumatsu sakamoto, director general of the japan committee for afro-asian peoples' solidarity. we are determined to fight to smash its intrigue, he said.

an article, carried serially in three issues of "international trade", organ of the japan association for the promotion of international trade, from early february to mid-march exposes the crimes of the "seirankai" since its founding in colluding with the chiang kai-shek clique and the pak jung hi clique to oppose china and the democratic people's republic of korea and agitating for the revival of militarism in japan. the article points out that the "seirankai" is formed by a handful of "ultra-rightists who collude with the political cliques which are cast aside by the asian peoples, to oppose china and the democratic people's republic of korea". they concentrate their efforts on manoeuvres to sabotage friendly relations between the japanese people and the chinese, korean and other asian peoples.

the article points out in conclusion, "the 'seirankai' represents reactionary forces going against the trend of the times. a close watch should be kept hereafter on the activities of this society in obstructing the promotion of japan-china friendship and the development of trade between the two countries."

an article in the latest issue of the japanese monthly "east wind" says that the policy of "seirankai" reminds people of fascism in the old days.

another article in the same issue of the monthly says: it is the inevitable development of history that reactionaries such as the "seirankai" elements will certainly be swept away by the great historical current.

CHINA AND PANAMA

Chinese Table Tennis Team in Panama

(NCNA-English Panama City, Mar. 19, 1974)

lt. colonel florencio flores, chief of staff of the panamanian national guard, yesterday received and had a cordial and friendly conversation with all members of the chinese table tennis team led by kuan hui-kuang and his deputy shen yun-ao. he said to the chinese guests: "in the name of general omar torrijos, the members of the staff and the panamanian people, i extend welcome to you."

the chinese table tennis team arrived here by plane on march 17 for the first "president lakas" international table tennis invitational tournament and for a friendly visit to panama at the invitation of the panamanian table tennis association. welcoming the team at the airport were david menasche, president of the table tennis association; victor mirones, vice-president of the association and director of the department of public relations and information of the presidency of the republic, and representatives of panamanian table tennis players as well as representatives of chinese residents in panama.

the visiting team had an exhibition match at the national guard headquarters this afternoon. members of the team have practised with panamanian, mexican and salvadorian players in the past two days.

chinese residents in panama gave a reception in honour of the visiting team this evening.

CHINA AND PHILIPPINES

Peking Reception for Philippine National Men's Basketball Delegation

(NCNA-English Peking, Mar. 20, 1974)

the chinese basketball association gave a reception here this evening to welcome the national men's basketball delegation of the philippines. leader of the delegation is eduardo romualdez and deputy leader is gonzalo puyat ii.

present were li ching-chuan, a leading member of the all-china sports federation, mou tso-yun, a leading member of the chinese basketball association, and leading members of departments concerned cheng jui-sheng, meng hsien-

ju and wei ming, and coaches and players of the chinese national men's basketball team and the peking men's basketball team.

the philippine delegation arrived in peking by air yesterday.

Chinese-Philippine Friendly Basketball Match in Peking

(NCNA-English Peking, Mar. 21, 1974)

the visiting philippine national men's basketball team played the chinese national team in its opening friendly match at the capital indoor stadium here this evening.

vice-premier teng hsiao-ping was present. he met eduardo romualdez and gonzalo puyat, leader and deputy leader of the visiting philippine basketball delegation, and had a friendly conversation with them before the match started. present on the occasion were leading members of the all-china sports federation chuang tse-tung and li ching-chuan, and vice-foreign minister han nien-lung. they all watched the match.

the match was keenly contested from the opening whistle. both teams played an accurate, fast-breaking game. the chinese team won 112:92 after leading 59:48 at half-time.

the exciting exchanges drew warm applause from the capacity crowd of 18,000 spectators.

the philippine team is one of the leading basketball teams in asia. its average height is 1.863 metres. the chinese team averages 1.93 metres and had a better control of the rebounds. the visitors scored many points by dribbling past the defenders and cut toward the basket. 1.74-metre rosalio martirez, the smallest player on the court, was lightning fast as he intercepted the ball from taller opposition and scored several driving lay-up shots.

there was a standing ovation at the end of the well-played match and the players and coaches of the two teams stood in a line and waved to the crowd in acknowledgement of the tribute.

the friendly match was televised and broadcast live. the visitors will play the peking team tomorrow evening.

CHINA AND VIETNAM

Peking Banquet in Honor of Vietnamese Scientific and Technological Delegation

(NCNA-English Peking, Mar. 20, 1974)

han tsung-cheng, vice-minister of economic relations with foreign countries, gave a banquet here this evening in honour of the vietnamese scientific and technological delegation led by le khac, vice-chairman of the state commission of sciences and technology of the democratic republic of viet nam.

present were fang yi, minister of economic relations with foreign countries, and leading members of departments concerned, including liang feng, chen chen-chi, chang hsien-wen and wang chen-chien.

among the guests were le tuan, counsellor of the d.r.v.n. embassy here, and other officials of the embassy.

the vietnamese delegation is here to discuss the 1973-1974 plan for scientific and technological co-operation between china and viet nam, and on a friendly visit.

CHINA AND YEMEN (PDRY)

Chinese Robaya Receives Chinese Ambassador

(NCNA-English Aden, Mar. 19, 1974)

salem robaya ali, chairman of the presidential council of the people's democratic republic of yemen, received and had a friendly conversation with chinese ambassador tsui chien at the presidency here yesterday.

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